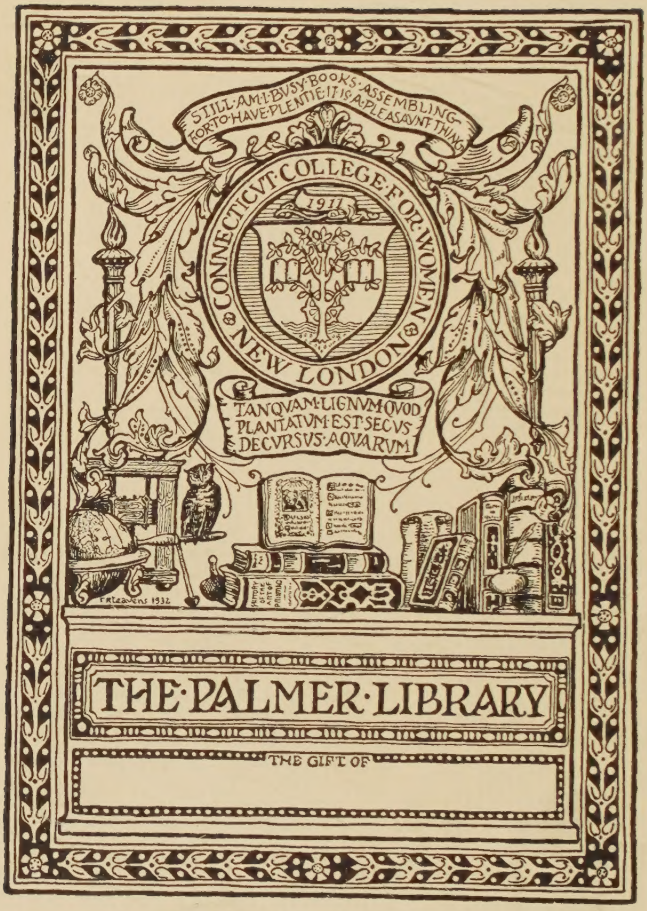
STILL AM I BUSY BOOKS ASSEMBLING
FOR TO HAVE PLENTIE IT IS A PLEASAUNT THING
CONNECTICUT COLLEGE FOR WOMEN
1911
NEW LONDON
TANQUAM LIGNUM QUOD
PLANTATUM EST SECUS
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Ratis Raving,

and

Other Moral and Religious Pieces,

in Prose and Verse.

EDITED FROM THE CAMBRIDGE UNIVERSITY MS. KK. 1. 5,

BY

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LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,

BY TRÜBNER & CO., 8 AND 60, PATERNOSTER ROW.

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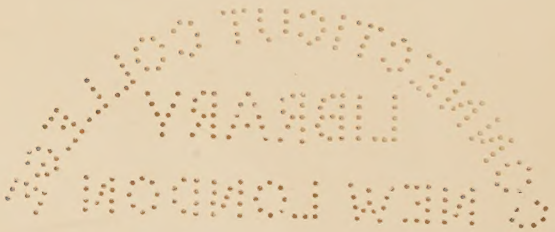

HERTFORD:
PRINTED BY STEPHEN AUSTIN.

PREFACE.

The eleven pieces contained in this volume are from a MS. in the Cambridge University Library, marked KK. 1, 5. This volume consists of eight parts, and, as they have been separated lately, it may be useful to indicate the contents of each.

Part 1. The Boke of Polocye, by Christine de Pisan.

Part 2. The Countess of Pembroke's Arcadia, by Sir Philip Sidney.

Part 3. Ye grete lawis of Scotland of ye gude King David, the quilk laws are contenit in ye buke, the quilk be callit Regiam Magestatem.

Part 4. Ye copiis of the Roll of Ulerioun and ye Jugement of ye lawis of ye sea.

The law of Burch mayde throw King Davide Malcome Sone and Saynt Margaret.

A short Latin Poem beginning "Taurus cornutus ex patris germine brutus."

A prophecy in Scottish verse. (Printed by E. E. Text Society.)

Beket's prophecy, with a Scottish Metrical Version. (Printed by the E. E. Text Society.)

Part 5. Bernardus de cura rei famuliaris, with a paraphrase in Scottish verse. (Printed by E. E. Text Society.)

Note.—3, 4, and 5 are in the same handwriting.

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Part 6. (1.) The Craft of Deyng.
(2.) Ballad of Maxims.
(3.) Chaucer's "Flee from the press."
(4.) Ballad attributed to King James I. of Scotland.
(5.) Song.
(6.) Dicta Śalomonis.
(7.) Advice of a Father to his Son (Ratis Raving).
(8.) The foly of fulys and the Thewis of Wysmen.
(9.) Consail and Teiching at the vys man gaif his sone.
(10.) The Thewis of Gud women.
(11.) The Vertewis of the Mess.

Part 7. Sir Lancelot of the Lak. (Printed by E. E. Text Society.)

Note.—6 and 7 are in the same handwriting.

Part 8. Miscellaneous extracts of Scottish Laws.

The present volume contains all the pieces included in Part 6 of the divided MS. It is written by the same hand, and is in the same Lowland Scottish dialect as the Lancelot, already edited by Mr. Skeat.

The first piece is a religious treatise in prose, called the "Craft of Deyng," and consists of directions and exhortations to be in preparation for death. At its commencement it exactly corresponds (except in dialect) to a MS. in the Cambridge University Library (Ff. 5, 45), also called "Þe Crafte of Deyinge," which is ascribed in a modern hand to Hampole, but which an allusion made in the body of the work to the "Chaunceler of Parys" (*i.e.* John Gerson, who was appointed in 1395) shows could not have been Hampole's.

The second is a Ballad of Maxims, of which the most striking feature is the abundance of alliteration it contains.

Next is a Scottish version of Chaucer's well-known ballad, "Flee from the press."

The fourth piece, which is imperfect in the MS., the middle

stanza being omitted, occurs, with the Colophon, "Finis ¶. Quod King James the first, in ane Compentious Booke of godly and spirituall Songs," Edinburgh, 1621. From this edition I have inserted the middle stanza, which of course is in a somewhat more modern form. In the notes another version will be found, which did not come to hand until after the first sheet had been struck off.

The fifth piece consists of eight lines, which are very similar to the passage at line 2917, and being in precisely the same metre as the longer poems which follow, suggests the idea that these eight lines may be an extract from some similar poem on morals.

The "Wisdom of Solomon" is a digest of the reflections contained in the Book of Ecclesiastes.

The next four pieces are very interesting contributions to the Works on Morals and Manners of our forefathers. The first of them, called "Ratis Raving" by the author (line 1801), extends a little beyond eighteen hundred lines, and is of a more ambitious character than the treatises published in Mr. Furnivall's "Babees Book." Commencing with a description of each of the five senses, it gives advice against the temptations into which the delights of sense may lead men, and follows this with an account of the four great virtues of Fortitude, Honesty, Prudence, and Temperance, and of what the poet is pleased to call their three sisters—Faith, Hope, and Charity. The writer then proceeds to speak of the seven sins with which these seven gifts of the Holy Ghost are at war; after which follow precepts common to this with the other poems on Morals and Manners, such as, on taking a wife, and how to treat her if you do take one; next follow exhortations on trade; and then advice to retainers of great men. The poem concludes with considerations on man's life, divided into seven ages, and specifies, with a great amount of discrimination, the advantages and disadvantages of each stage in life's progress.

The poems numbered 8 and 9 partake more of the nature of "Books of Nurture," and No. 10 resembles in many of its precepts the poem on "How the Good wijf tauȝte hir Douȝter."

In the Maitland Folio MS., p. 19, in the Pepysian Library of Magdalene College, Cambridge, are two poems of a similar character, which I should have added in an appendix, but that I hope the Society may, at some future day, be able to publish all the Maitland Poems. The first begins :—

My ſone, in court gif thow pleſis remane,
This my counſale in to thy mynd imprent,
In thy ſpeiking luik þat thow be nocht Vane,
Behald and heir, and to thy tung tak tent,
Be no leär or ellis thow art ſchent,
Found the on treuth gif thow wald weill betyde
To gouerne all and reule be nocht our bent.
He reulis weill þ^t weill in court can gyde.

This poem consists of eleven stanzas, and the Colophon is :—

Quod richart maitland of ledyngtoun knyt.

In p. 148 of the same MS., we have a poem commencing thus :—

My ſone, gif þow to the court will ga,
My bidding luik w^t the thow ta,
And everie day tak tent þairto,
Suppois þ^t thow haue meikle ado.
Firſt ſone I gif the in bidding,
To luif thy god attour all thing;
That is to ſay on this maneir,
Luik preiching þ^t þow glaidlie heir,
And ſerve thy god all þat þow may,
In the begiȝning of the day.

This poem contains 128 lines, and ends—

Now fayr weill ſone and þus I end.
Finis, how the father
teichit the ſone.

Of No. 11 I have given some account in the notes.

The reader is referred to Mr. Skeat's Introduction to the

Lancelot (which is written by the same scribe and in the same dialect), for an account of the peculiarities of the language. It may be observed, however, that the language of these pieces is more decidedly Scottish than the Lancelot. Mr. Skeat has pointed out that *ek* in Lancelot is only an adverb, whereas it will be seen from the Glossary that the verb occurs frequently in this volume, and also the noun derived from it. Also, contrary to the usage in the Lancelot, *mirk* is the word for darkness, not *dirk*.

I have used þ rather than *y* to represent *th* (although the letter is written exactly like *y* in the MS.) as a nearer approach to what the writer intended to be read. Conf. line 279.

The Society is indebted to one of its members, W. W. King, Esq., for the entire copying of the MS.

The present Editor undertook to prepare the work for the press in the first instance, but was prevented by other duties from carrying it through at that time, and the editing was transferred to the hands of one of our members, since dead. Owing to the divided responsibility some misprints have occurred in the text, mainly because of the great similarity between certain letters in the MS. The following list of errata is therefore appended.

LINE				
60	*for*	wreukis,	*read*	wrenkis.
76	,,	puttish yme,	,,	puttis hyme.
310, 329	,,	orne,	,,	Ene.
317, 1316	,,	wyte,	,,	wyce.
337	,,	dy,	,,	do.
363	,,	affichit,	,,	assithit.
389	,,	hir,	,,	hie.
390	,,	thar,	,,	thai*m*.
504	,,	cynsell,	,,	tynsell.
535	,,	there,	,,	chere.
651	,,	flethit,	,,	flechit.
756	,,	Ryt,	,,	criyt.
992	,,	master*er*,	,,	mast*er*.
1006	,,	tendyr,	,,	tendyt.
1013	,,	site,	,,	sice,
1135, 1136	,,	wit*is*,	,,	wic*is*.
1156	,,	at one,	,,	at our.
1165	,,	dutis,	,,	rutis.
1409	,,	nocht,	,,	mocht.

Note.—As this preface was in progress, I received from Mr. J. A. H. Murray (who has written for the Philological Society

a paper on "The Dialect of the Southern Counties of Scotland, its Pronunciation, Grammar, and Historical Affinities, with an Introductory Sketch of the History of the Lowland Scotch"), the following notice of the dialect in which the volume is written, which I give entire. It will be seen that Mr. Murray considers these pieces of a purer northern character than the Lancelot.

The language of these pieces is the "Louthiane Inglis," or Lowland Scotch of the fifteenth century. The prose portions with which the work begins are of special interest on account of the archaic character of the language, and the scarcity of specimens of Scottish prose of so early a date. And although poetical specimens of earlier date exist, unfortunately most of these have come down to us only in later transcripts, or printed editions, in which the orthography, and even the grammatical inflections, etc., are conformed to the *Middle* Scotch of the sixteenth century. The present specimens belong to the later part of the *Early* Period of Scottish literature, when the language as yet varied but little from the Northern dialect in England, with which it had been identical before the War of Independence. Thus (to take the prose portion), we see that the spelling has not yet assumed those distinctive characteristics which mark the classical or standard Scotch of Bellenden, Lyndesay, or the Complaynt of Scotland. The long *a, e, o,* of Anglo-Saxon still mostly remain *a, e, o,* while in Middle Scotch they were written *ai, ei, oi,* or *ay, ey, oy,* as in *mar, de, her, thole,* later *mair, dey, heir, thoil.* The indefinite article is, as in Northern English of same date, *a* before a consonant, *an* or *ane* before a vowel, in contrast with the Middle Scotch usage as in *ane buik, ane kyng* (which appears in the Acts of the Scottish Parliament between 1475 and 1500). The use of the relative *at*—common in Cursor Mundi and Hampole, as well as in Barbour, Wyntoun, and the Early Scottish Laws, and still in common use in the spoken dialects of Scotland, but of which examples are very rare in the writers of the Middle period, who preferred *quhilk,* and *quhilkis,*—is another point to be noted. *Quhilk* and *quhilkis* are correspondingly of infrequent occurrence, although of the latter one or two instances are found in the poetical parts. Of *quha,* as a simple relative, there are of course no instances—this use of the word being apparently unknown in Scotland before 1540. The very frequent use of *erare* for *rather, rayder,* seems

also to be an archaism. Interesting in connection with the history of the Lowland Scotch are the combinations *dud, feild,* etc.,=*do it, feel it,* which, it may be remarked, are still so pronounced. The rhyming of *begylyt* with *wyld,* l. 2309, is noticeable as showing that thus early the termination *-it, -yt* was really equal to *t* or *d.* The use of the adjectives *gud, yll, lesse, law, riche,* etc., as verbs meaning to *benefit,* to *malign, lessen, humble* or *lower, enrich,* is interesting, as examples of similar usage are still met with in the living Scotch dialects.

The "Craft of Deyng" is, as a specimen of the Scottish language, probably next in age to the early part of the Royal MS. of Wyntown's Cronykil (placed about 1440). That it is later than that MS. appears from the fact that while the past participle in Wyntoun still retains the Anglo-Saxon *d,* ending usually in *-yd,* it has here become the more exclusively Scotch *-yt.* Probably, therefore, we may consider it as representing the language of the middle of the century. The "Wisdom of Solomon" is probably of nearly the same age, but "Ratis Raving" is apparently later, the orthography being much more assimilated to that of the Middle period, and the language generally less archaic. In several passages, however, the latter is very obscure, apparently from scribal errors, of which the poem, as a whole, contains rather numerous examples. There is no reason, however, to suspect the scribe of *wilfully* altering his original; indeed, the reverse appears manifest, from the fact that the "Craft of Deyng" has not been assimilated in orthography to "Ratis Raving," but distinctly retains its more archaic character; while in "Sir Lancelot," edited by Mr. Skeat for the Early English Text Society, from the handwriting of the same scribe, we have a language in its continual Anglicisms quite distinct from that of the pieces contained in this volume, of which the Scotch is as pure and unmixed as that of the contemporary Acts of Parliament. With regard to the remarkable transformation which the dialect has undergone in Sir Lancelot, there seems reason, therefore, to suppose that it was not due to the copyist of the present MS., but to a previous writer, if not to the author himself, who perhaps affected *southernism,* as was done a century later by Lyndesay and Knox, and other adherents of the English party in the Reformation movement. The Southern forms are certainly often shown by the rhyme to be original, and such a form as *tone* for *tane*=taken, is more likely to have been that of a Northerner trying to write Southern, than of a Southern scribe, who knew that no such word existed in his dialect. The same may be said of the *th* in the second person singular. A

Scotch writer, who observed that Chaucer said *he liveth*, where he himself said *he lyves*, might be excused for supposing that he would also have said *thou liveth* for the Northern *thow lyves*; but we can hardly fancy a Southern copyist making the blunder. The probability, therefore, is that the scribe to whom we owe these pieces has given them us much as they came to his hand, and that, writing himself towards the close of the fifteenth century, he has transmitted to us copies of works whose date runs over the preceding fifty years.

Moral and Religious Pieces.

From the Cambridge University MS.,

KK. 1. 5.

(1.) CRAFT OF DEYNG.

SEn the paſſage of this vrechit warlde, the quhilk is callit dede, ſemys harde, perelus, ande ry*ch*t horreble to mony men, alan*er*ly For the wnknawlage at thai have thare-of, tharfore this lytill trety, the quhilk is callyt the craft of deyng, is to be notyde & ſcharply conſeder*y*t to thai*m* that are put in the ſech[t]inge of dede; For to *þaim*, ande to al vthere folk, It may awaill ry*ch*t mekle till have a gude ende, the quhilk mak*is* a werk p*er*ſyte, as the ewill end wndois al gud werk before wrocht. The fyrſt chepture of this trety begy*n*nys of the *comm*endatioune of dede, Fore ded, as haly wryt ſais is mar p*re*tiouxe and worthy, is maiſt t*er*reble, of al thing that may be Tho*ch*t. Ande in-ſamekle as the ſaull Is mare p*re*tious & worthy than The body, in-ſamekle is the ded of It mare p*er*ulus and doutable to be tholyt. Ande the ded of synfull ma*n*, but ſufficiant Repentans, is eu*er* ill, as the dede of gude me*n*, how ſoding or t*er*reble at eu*er* It be, is gude & p*re*tious before gode: For the dede of gude men is no*ch*t ell bot the paſing of p*er*ſonis Retwrnynge fra banaſynge, offputyng of a full hevy byrdi*n*ge, end of all ſeknes, eſchevyng of p*er*ellys, the terme of all Ill, the brekinge of al bandys, the payment of naturell det, the agan*e*-cumynge to the kynde lande, ande the ent*er*ing to p*er*petuall Joy and welfare; And tharfor the day of ded o neide men is bett*er* than the day of thar byrthe; And ſa thai that ar all weill ſchrewyne, and deis in the faithe and ſac*ra*ment*is* of haly

[Fol. 1.] On account of men's unknowledge of death, this

4 *Craft of Dying* is to be noted.

8 Chapter I treats of the praise of death.

12

16 The death of the good is the offputting of a heavy burden, the en-

20 tering on perpetual joy.

Men should not dread death,

since God ordains it, nor murmur at it.

*[Fol. 1b.]

Dying men are tempted by the devil, first in their faith.

The great faith of martyrs should be read to them.

kyrk, how wyolently at eu*er* thai dee, thai suld no*ch*t dreid thare ded; Fore he that valde weill de, ſuld glaidly dee, and conferme his wyll to the wyll of gode; for ſen vs behwys all de o neid, and we wat no*þer* the tyme nor the ſted, we ſuld reſaue It glaidly, that god and nature has ordanyt, & gruche nocht thar-wy*th*, ſen It may no*ch*t be eſchewyt, For god, at ordanyt ded, ordanyt It fore the beſt, ande he is mare beſy fore our gud than we our ſelf can ore may be, ſen we ar his creaturys and handewerk*is*; and tharfore al me*n* that wald weill de, ſuld leir to de, the q*uhil*k is no*ch*t ellys bot to have hart and tho*ch*t eu*er* to god, and ay be reddy to reſaue the ded, but ony m*ur*mwr, as he that baide the cu*m*yne of his frend; & this is the craft that al kynd of man ſuld be beſye to ſtudy in, that is to ſay, to have h*is* *lyf, how velthye or pure that It be, takyne In paciens that gode sendis. Thai that are in the artykle of ded has v*þer* temptations be the deuill, and mar me*r*ualus, than eu*er* þai had in thare lyfe; Fyrſt, the deuil tempis a man in his deing in the faith of haly kyrk, For but faythe may na ma*n* be ſaufe. And It is the gru*n*d of al gud deid, *þer*-for þe deuill affais, gif he can gare ony ma*n* vare in the treuth, as to put to hyme, that he wald neu*er* dee For synar*is*, na be borne of the v*er*gyne mary, & ſafurth, of the new testament. And *þer*fore ilk tempo*r*all ma*n* ſuld trow as haly wryt ſais, and namly that his curat tech-is hyme, ande have his hart fermly Set *þer*one. Ande he that is in the artykle houre of dede ſuld have a man to raherſ to hyme the poynt*is* of þe trouthe, in ſyk langage þat he my*ch*t wnde*r*ſtande, Ry*ch*t oft, fore It gret comfort to hyme, and the deuil may no*ch*t heire It: alſua þai ſuld raherſ to hyme the gret faith and paciens of ma*r*terys ande vthire haly me*n*, how wychtly þai ſuſtenyt al torment*is* and paſſionys done to thai*m*, for the faith of haly kyrke, and ourcome thar ennemys by paciens and ferme faith, as me*n* may Reid in thar ſtoreis. For he that is ferme in the faith optenis thar-throw al that is profytable to the ſaull and lyf baith, and It is to wyt quhat temtacioune at eu*er* the deuill put*is* to man, ſal no*ch*t noy hyme, bot gyf he wyl fully *con*ſent thar-to and at he be in his ry*ch*t mynd. For in the hou*re* of ded the deuill wyll caſt

mony wreukis of falſait the quhilk Suld nocht be trowyt, for he is our auld enemye and faþer of leiſingis. The threuth is fundyt apone this, that god with-ſaif to tak mankynd to Radem the treſpas that adam and Eue commytyt in paradice, quhar-throw al mankynde was ſmitit, & nan was worthy of his oſſpryng to pay that ranſone for the oreginall ſyne at thai ware ſylyt with, for god herys na ſynaris; and tharfor god, throw his mekyll merſy, send his anerly ſone to be incarnat, ſen nan was worthy þer-to, bot he; for he was na ſynar, and hervpone is fowndit al the faithe, the quhilk was confermit be ſancte Johne the baptyſt, and mony oþer prophetis, or cryſt was borne mony a hundred ȝhir. The toþer temptacioune that the deuill tempis a man with, Is diſpar of godis mekille merſye; for quhen the deuill fyndis a man wexit and torment with ſeknes, he bryngis to his mynd þe ded that *he Is lyk to cum to, and the ſynis that he has done, wnconfeſſyt of or Rapentyt, and na penans, na condigne ſatiſfaccione maid for þaim, and puttish yme In dyſpare of mercy, and thus he ekys ſorow upone ſorow to confound hyme. And as haly ſcripture ſais, ilke man ſal se, in the hour of ded, cryſt as he was crucefyd one the cors, in conſolacioune to gud men, and in confuſioune and ſchame to Ill men, at thai ar nocht worthy to have[1] thaim to thare bruþer rademar & helpare: and this is a perelus temptacioune. Neuer-the-leſs, þocht a man had done als mony ſynnis as thare is dropis in the ſey, or al the ſynnis in the werlde hyme alane, and he had neuer ben ſchrewyne befor, till the houre of ded, ſa at thare-of he mycht haf ſuffiſſand contriſcione, he war ſauf; fore godis mercy is abwne al his werkis, and he may nocht deny mercy treuly askyt: bot It is the ſykireſt to manis ſaluacioune to be ſchrewyne, and do worthy penans, tyll he Is in proſperyte; and þocht a man mycht nocht have ſpace to aſk mercy, tharfor ſuld he nocht dyſpare, fore that ware mar ekyne of ſorow to hyme. And this is ane generall prouerb, that ſyne noyis nocht that is ſufficiandly for-thocht, and the pocy of the croſs ſchawis the mercy of Criſt, for he hange þer-one, Inclynand the hed to the heryng, the mouth to þe kyſing, the

60 The truth is founded upon our redemption by Christ.

64

68

Men are tempted, 2ndly, by 72 despair of God's mercy.

*[Fol. 2.]

76

80

But the greatest sinner,

84 if he be contrite, will be saved.

88

Proverb, that "Sin hurts 92 not if sufficiently repented of."

[1] [him.]

armys to the embraiſing, the handis to the gevyn, and al his body
to the Rademyng of Synar*is*, and ſua ſuld na man be dyſparyt of
godys mercy: For in enſampill thare-of he gaif to the maiſt ſynare
maiſt m*er*cy and grace, as to Petyr at denyd hyme, to Paul at
p*er*ſewyt hyme, to matho the okyrar, to magdalyne the ſynare, till
dauid the murtherſar and adultrare, to þe theif that hang beſyd
hyme one the cros, and to mony vthir that war lange to raherſ.

The third temptation is Impatience, or not loving God above all things.

The [þrid] temptacioun*e* is in-paciens or vntholmudnes, the quhilk
is no*ch*t to luf god abwne al thinge, & to thank hyme of al his
ſayndes and gyftes, at ar al fore the beſt, and thai war weill
knawing, thai that t*ra*walys in the artykle of ded, bot gyf þai be
cu*m*yne to the natural cours of eilde, the quilk few cu*m*ys to;
For ma deis of exces and myſgou*er*nans in youthed, than is ſlane
into batell; thir m*en*, for the ſtrenthe at thai have of complexioune,
or[1] laith to de, and ſa thai thole in thar ſeknes m*er*uolus dolur
and infirmyte, the quhilk thai tak no*ch*t in pa*ci*ens, for the luf
of god, as he dyd for þai*m* quhen he ſufferyt ded: for he opnyt
na mare his mouth na the lam dois quhen his throt is wnder the
knyf; and ſua mony of thir men gang*is* ra*m*myſ, vthir ſum
*[Fol. 25.] m*er*m*wrys, and *think*is* that payne vrangwys, and gruchis, and
ſwa thai obey no*ch*t w*ith* gud hart to the ordynans and ry*ch*twyſ
Iugm*en*t of god; and tharfor It is nedfull to al men, in the tyme
All men deserve more punishment for their sins than they suffer.
of that dyſeſ, to think and to knaw that his ſynis aw to have
mar pwnyſcioun*e* than he may tholl; for al the payne that eu*er*
we tholl, Is ry*ch*twyſnes: and þe gud at we gete is of grace, and
thar-for a verray penytent man think*is* al his ſeknes lytill, in
compareſone one-to the luf at god ſchawyt till ws, and to the
Redemptioun*e* of our treſpas. Ande Sen the ſeknes, at we have
her, is gevyne ws in part of our purgatory, it ſuld be bly*ch*tly
All our sorrows not to be compared to the joy of heaven.
reſauit, and als al the t*ri*bulation and ſorow at we may tholl
here, Is no*ch*t worthy to be maid co*m*pareſone to the Ioy of
hevyne, that in the paciens thar-of we may wyne. For ſwetnes
is þe bett*er* knawing, at ſwetnes has ben befor taiſtyt. And ſua
the ſek ſuld ſay in the payne at he tholys; now byrne, now
ſchere, now thriſt, now ſla, that before god [he] may alleg the

[1] [ar.]

patyens þer-of fore the luf of hyme and have eternall Ioy þer fore. For god ſendys to þaim that he louis warldly payne,[1] þan ſum paſſis, for hevynly Ioy at euer leſtis. And thus a man ſuld with al his hart conforme hyme to haf paciens, thankand god, without murmur, of that payne, and ſa to wyne hyme ſelf. For euer the temptatione at man tholys in the hour of ded Is pryd; for quhen the deuill ſeis that he may nocht dyſeſſ a man *in* þe faith of the kirk, na [be] diſperacione of godis mercy, na be inpaciens of his ſeknes,[2] than tempis he hyme, ſayand thus, "þu art nocht as vthir men are, þow art ſtrenthy in thi face, & *in* the hop of the mercy of god þow art wycht and tholmud *in* to ſeknes, and þow has done mony gud deid, and þerfore þow nedys na mercy, bot al the thank þar-of." This preſumptioune is Rycht perelus, and a fell temptacioune, and for-thy a man ſuld think, that all his euill dedis cumys of hyme ſelf, and all his gud dedys cumys of grace, and the gyft of god; & ſykirly, ay þe bettyr man, ay þe mar lawly; and quhen the ymagynacioune of a manis gud dedis cumis by the temptatioune of the deuill, he ſuld brynge to his mynd his Ill dedis, at thai ma law hyme, and bryng hyme to knaw his fragelyte, and to aſk mercy, and nocht to pryd hyme In his gud dedis. For to have pryd of his gud dedis is a temptacioune callyt preſumcioune; and dreid of the mercy *of god [Is][3] for Ill dedis Is ane vthir temptacioune callyt dyſpar; and he that can weill eſchef thir twa, in the hour of ded, ourcumys the deuill. For euer the ſyft temptacioune that the deuill tempys a man, Is in hes warldly gudis: he thinkis dyſeſ to leif his gret Riches mowable or wnmouable, his wyf and barnis, and ſik oþer pleſans; and ſyker It is quha takes hyme ſorow or dyſes, in the levyng of thir cardenall delytes, that he is nocht ſykyre in the faith. For and he de, as he ſuld de, he ſuld think that he ſuld pas to mare Ioy na fore to leif ſic tranſytorie warldis gudis, the quhilk are lent hyme bot For a tyme pleſand to god to tholl, or as ane Inſtrument to vyne hymeſelf to hevyne, as ane hamyr is ane inſtrument to

God sends worldly pain to those that he loves.

The devil tempts men with pride, if the other temptations fail.

A man's evil deeds come from himself, his good deeds are the gift of God.

Presumption and despair

*[Fol. 3.] to be eschewed.

Men like not to leave their worldly goods, which are only lent for a time;

[1] [þat ſune.]
[2] In the margin are the words "þe find."
[3] This word is in the MS.

mak a knyf wyth. Bot the deuill tempis men ſua in thar varldly gudis, that wylfully þai ga to the deuill fore thaim, and quhen thai wat at thai mone dee, thai wyll nocht glaidly part with þaim, na thol the ordynans of god þerof, at thar powar, na ȝhit þer dettis to be payt, bot erar deſyre at thar barnis and thar wyvys be poſſeſſyt of þaim, quheþer þai be cumyne falſly or Rychtwyſly, thinkand thar ryches nocht able to be dyſponyt fore þar ſaulys, or to mak Satiſfaccioune with thaim gyf þai Ware vrangwyſly vonyng, trowand at god has na cur of thi[r] barnis, to grant thaim riches, bot gif at thai dyſpone al vpone thaim: and ſic folkes ſuld erar be callyt beſtes vnracionable, than man raſonable; for beſtis knawis na thing bot erde and warldly thingis, by the reſone of the erde at thai ar maid off. Men ſuld knaw þe hewyne, by Reſone of the ſaull that come, and was maid thar-by go amang the angell. And thus he, that vald weill ourcum this temptacione, ſuld thank god of his grace, at lent hyme thir warldly gudis to help hyme with, anerly to his end; thankand hyme thar-of, and gyfand thaim to hyme gladly agane, till his fre diſpoſeſione: for noþer wyf, nore barnis, na oþer riches, ar lang gevyne. And thus, nocht aganeſtandand, teſtament or oþer diſpoſicione, at the law lewys, may be maid; bot man aw to part with thir gudis glaidly, by the ordynance of god, as is befor ſaid. And thus he that ſuld de, ſuld gladly de, thinkand fore the better to lefe the were; and than the ded, pacyently tholyt, makis ſatiſfaccioune, nocht al-anerly of the vaneall ſynys, bot als, quhen It is deſyryt, fore þe luf of god, and to be with hyme, for mony dedly ſynis. Bot the *deuil tempis oft tymis mony men ſa in thar temporall gudis, at quhen thai ar in the hour of ded, thai will nocht here ſpek at thai ſyld de; the quhilk is our crewell to criſtin men to be tholyt. And It is to vnderſtand, at in thir temptaciouns the deuill may ſtrenȝe na man, na ȝhit our-cum hyme, bot gyf It be his fre conſent, and be in his rycht mynde. And tharfor we ſuld thank god, at tholys ws nocht to be tempyt Forþer than we ma agane-ſtand; And we reſiſt his temptacions, we ſal have þerfor gret reward in hevyne; and ſwa temptacions Is rycht prophetable tyll ws, for pur borne men

164

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nor will they pay their debts, but leave all to their wives and children. Nor will

172

they make satisfaction for riches wrongly won.

176

180

Men should gladly give back their goods to God.

184

Death patiently endured makes satisfaction for venial

188

*[Fol. 3b.] and also many deadly sins.

192

196

Men are not tempted beyond what they can again-stand.

cumys nocht to honore slepand, bot erar by gret trawell and dyſes; and al man is born of the hewyne, baniſt þerof in pouertee, fore his ſynis, redemyt thar-to agane by the faith and the paſſione of cryſt, he vynand the meryt þerof by gud dedis and trew lawbor, or ell to remayne in that banaſing fore euer in hell. Efter the dear be informyt of thir temptaciouns, at will be put to hyme, he ſuld be demandyt, Fyrſt, gyf he be blycht at he deis in the faith of criſt and of haly kirk, and ſyne gyf he grantis at he has nocht leuit rycht wyſly, as he aucht to do, and gyf he forthinkis his myſdedis, and gif he has wyll to mend thaim at his poware. Syne ſuld he ask at hym, gyf he trowis that criſt, godis ſonne our lord, deit for hym, and al ſynaris; and gif he thankes hyme thar of with al his hart, And gyf he trowis ony oþer ways than be the faith of hym and ded to be ſauf. Than byd hyme be ſtark and ſykir in that faith, and have hop of nan vthir thinge for temptacioune of the deuill: and gif thi ſynis be laid befor the by the angell gud or Ill, ſay than, "the paſſioune of criſt I put betuex me and my ſynis, & betuex me and the eternall ded, the ded of criſt." And alſua, he ſuld be examynit in the article of the treuth, that is to ſay, gyf he trowis in the faþer, and in the ſone, and the haly gaiſt, and ane anerly god, makar of hevyne and erde; and in our lord Ihesu criſt, anerly ſone to god by natur, at our lady mary, euervyrgyne, conſauit by þe werkis of the haly gaist, but ſeid of man: the quhilk tholyt ded one the corſ, for ws ſynaris, and was grawyne and diſcendyt to hell, to radem our elderis at had hope of his cumyne. The quhilk raiſ one the thrid day, fra ded to lyf, one his awne mycht, and aſſendyt to hevyne, & ſytis one his faderis rycht hand, and fra thyne, in the ſamyne wyſ as he paſſyt, is to cum agan one domys day to Iug all *mankynd. Als he ſuld trow in the haly gaist, & in the bydingis of haly kirk, and the ſacramentis þerof, as baptem, confirmacione, the haly ſacrament of the altar, in the quhilk, wndyr the forme of bred and wyne, is contenyt the haly body of our lord Ihesu criſt: the ſacrament of penans and ſchrift, the ordour of preſthod, & matromoȝe, and of the laſt anoynting. He Suld trow Alſua, in

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Then the dying man is to be asked, 1st, If he is glad to die in the faith of Christ;

208

2ndly, If he believes that

212

Christ died for him;

216

3rdly, If he believes in the Father,

220

Son, and Holy Ghost;

in Christ's birth, pas-

224

sion, resurrection;

228

*[Fol. 4.]

in the sacraments;

232

in a general resurrection;

the reſurrectioune of al men, that is to ſay, *in* the ſam body and ſaull, as now is, ſal met to-gyddyr and tholl *per*petuall Ioy or payne. He ſuld no*cht* an*er*ly trow in thir xii arteclis, bot als

in holy writ.

in the haly wryt, and haf his hart rady to do thar-to, as his curat chargis hyme; and he ſal forſak al hereſyſ̃ ande wich-craft*is*, forbyding be haly kyrk. Als ꝑe ſek man ſuld aſk m*er*cy w*ith* al his hart, of the ſynis done agane ꝑe lufe, gudnes, and mycht of god, and erar for the luf of god, than for dreid of ony payne. He ſuld pray mekil til god, to gif hyme grace till haf knawleg of the ſynis that he haſ̃ for3it, to that end that he may the bett*er* mak am*endis* ꝑ*er*of; alſua, he ſuld ſykirly think that in caſ̃ he mend of that ſeknes, that he ſal neu*er* wylfully ſyne in thai ſynis, na in na vthir dedly: For in the tho*cht*, at the ſaull paſſys fra the body, is tan For eu*er*, and thar aft*er* ched or rewardyt ay leſtandly, as the angell was in the begynyng. He ſuld als forgyf al kynd of man, of all actione hartfully, and aſk forgyvnes of god and man; For as he forgewys, he ſall be forgewyne. Als he ſuld mak ſatiffactione of all he has tane wrangwyſly, or at he aw; efter his poware ſuld he ſell all his gudys, movable & wnmouable, and he may haf laiſare thar-to. And quhat eu*er* he be that treuly kepys this informacioune but fen3eing, he beis ſaint. At our thire thingis, ilk man *in* the houre of ded ſuld do, eft*er* his poware, as cryſt dyd one the cros: fyrſt he prayd, and ſwa ſuld we; ſyne cryd eft*er* help, and ſua ſuld we, w*ith* the hart, gyf we my*cht* no*cht* w*ith* the mou*cht*: and ſyne he 3auld his ſaull to his fa*ꝑer*, and ſua ſuld we, gladly gyfand hyme, ſayand thris, gyf he mycht, & gyf he my*cht* no*cht*, ſum vthir for hime, "In manus tuas, dom*i*ne, commendo ſp*iritu*m meum, dom*i*ne, deus veritatis;" and he ſuld reſaue thankfully the pane of ded, in ſatiffactioune of all his myſdedis, as god grant ws al to do, for his mekill m*er*cy. Amen.

Then he must pray for grace,

and promise not to sin again.

He must forgive all men.

Every dying man should imitate Christ's death.

Explicit, etc.

(2.) BALLAD.

[Fol. 4b.]

268 Go way, Fore that may nocht awailȝhe,
Fra fenȝheand foly ay þow flee. Flee from folly.
Se ſurſaſtnes the nocht aſſailȝhe
Vitht ſlep; with ſuernes kep þow the.
272 Faind nocht with fors at þow may falȝhe:
Lef of all laitis of lichorye: Cease from lechery.
Be nocht oft bound to byd batalȝhe:
In byſſenes ay blyth þow bee. Be blithe in business.

276 Lak na lofe to largely:
Faintly luk nocht þow fauld:
Obey to better men the by: Honour your betters.
Wyrk nocht all wayis as thow wald:
280 Be curtas ay in company:
To conſell cum þow nocht wncald: Be courteous.
Loue god our al thing ſykyrly: Where you promise hold fast.
Quhar þow hechtys, ſe þow hald.

284 Vykytly luk nocht þow wyne:
Be to thi frendis as afferys: Help your friends.
Off thi gud dedis mak na dyne:
Be ſtout with wrang quhen men the ſteris:
288 Thi enemys auld trow neuer In: Trust not old foes.
Tak kep to prowerbis quhare þu heris:
And ſe þow ſeſ of ſurfat ſyne, Associate with your equals.
And preſ the al ways with thi perys.

(3.) BALLAD.

292 Fle fra the pres, and duell with ſuthfaſtnes: Be true.
Suffice one-to thi gud, þocht It be ſmall:
Fore hurde haith hait, and clymyng tykilnes, Wealth brings hatred and blinds men;
Pres haith enwy, and weill is blynd our all.

seek no more pleasure than behoves thee, but control thyself.

296 Sauore no more thane the behufe ſchall:
Dant thi ſelf that dantis vtheris deid,
And treuth the ſall deliu*er*, that is no dreid.

Trouble not

Payne the nocht al crukyt to Redres
300 In truſt of hire that turnyth as a ball,
to follow fortune;
Fore gret reſt ſtant in lytill beſynes.
Alſo be war to ſpwrne agane an all.
kick not against the pricks;
Stryf no*ch*t as doith the crok w*ith* the wall.
304 Wayue thi luſt, and lat thi goſt the leid,
[Fol. 5.] check lust, and let thy spirit lead thee.
And treuth the ſal deliu*er*, that is no dreid.

That the Is ſent, Reſaue in bouxumnes;
Expect a fall in this world, which is not thy home;
The werflyng of this warld aſkis a fall.
308 Here is no home, here nys bot wyldyrnes;
Furth, pylgrim! furth, beſt, out of thi ſtall!
thank God for all, and truth shall deliver thee.
Lyft wp thyne orne, and thank thi god of all!
Reull thi self that vthir folk can Reid,
312 And treuthe the ſall deliuyr, that is no dreid.

(4.) BALLAD.

Virtue increases dignity;

Sen trew Vertew encreſſ*is* dignytee,
And wertew floure and rut is of noblay,
Of ony weill, of quhat eſſtat þow bee,
316 Ris ſteppis few, and dreid the non affray:
Exill all wyte, and folow treuthe al way:
follow truth, and love God.
Luf moſt thi god, that fyrſt thi luſt began,
And for ilk ynch he wyll the quyte a ſpane.

Be not proud.

320 [Be not ouer proud in thy prosperity:
For as it cummis, sa will it passe away.
Time passes quickly as grass withers;
The time to compt is short, thou may well see;
For of greene grasse soone cummis wallowed hay.
trust in God.
324 Labour in trueth, quhilk suith is of thy fay;
Traist maist in God, for he best guide thee can,
And for ilk inch he will thee quite ane span.]

Sen word is thrall, and thocht is only free,
Þow dant thi twnge, that powar has ſo may.
Thow ſet thine orne fra worldly vanitee,
Reſtren thi luſt, and harkyne quhat I ſay.
Stramp, or þow ſlyd, and crep furcht one the way;
Kep thi beheſt one-to thi lord, and thane
Fore ilk ynch he will the quyt a ſpane.

Words are slaves, but thought is free, therefore control thy tongue. Tread before thou slide, and keep thy behest to thy lord.

(5.) SONG.

Sen in waiſt natur na thinge mais,
And gud fore labor all men hais,
Than he and law, as caus requeris,
Suld dy ſyk lawbore, as thaim afferys.
Sum wyrk, ſum pray, ſum kep Iuſtice,
Sum defend the pepyll fra ennemys.
Thar was neuer nan, fore na honour,
That may excuſ hyme fra lawbor.

Labour is good for high and low, as is suitable to them.

No man may excuse himself.

(6.) WISDOM OF SOLOMON.

Kynge Salomone ſais, in his buk of his contemplacione and deteſtacione of this warld, that al this warld is bot vanite of vanitez, ſpecialy of all lawbore that man makis, to conquest riches and landis in this warld, wyth al beſy cure, nocht wytand quha ſal Ioiſ thai landis and gudis efter hyme, quhilk is gret vanite. Item he ſais, a generacionne paſſis, and oþer cumys; the riches rottis, the erde Remanis euermare vnremouable; the ſonne ryſis in the eſt, and gays to in the west, and ay cumys againne tyll his awine place, quhar he rais, and ſua ſerclis the erd about all artis anis euery day, putand ſpreit in all that lyf beris, throwe vertew gewyne to It of the makar of[1] hewyne. Item, al ſludis enteris in the ſey, and the ſeye ȝeldis neuer thai

K. Solomon says all the world is but vanity of vanities.

[Fol. 5b.]

The earth is irremovable, other things move.

[1] Makar of *in margin.*

The summer draws fresh water from the sea, and waters the earth.

fludis agane *in* fludys, but neu*er* theleſ, the ſom*er*, throw his gret wertew, drawis vp fra ye ſeye the freſ watt*er* agane, that, be the w*er*tew of the hevy*n*, ourſtrenklys the erde, and cauſ grouthe to be in erde, and cauſ reueriſ to ryne apone the erde, that wyth help of ſpryng*is* of well in crag*is* and montanis to ſerve the pupill & vthere levand beſt*is* of the erde. And ſchortly to ſay, thar is na wyt of man, that can ymagyne na dewyſ to gyf a reſone for al thi*n*g*is* that god has maid in this erde quharfor thai ware maid. Item he ſais, that m*a*nis sicht, nore his ene, may no*ch*t be full affichit of the thing*is* that ar in this warld, na his er*is* of heringe. Item he ſais, quhat is It that is, bot It at before was the ſamyne thing, and quhat is It that was of before, bot It that is now in erde, that is to ſay, of the ſamyne kynd, *and* natur, bot no*ch* in ſinglar p*r*opre perſone. Na thar is na thing of the new maid, that was no*ch*t of before in the firſt c*r*eationne, na na man may ſay of ony thing, that now is, that this is a new thi*n*ge and freſch naturall, that neu*er* was befor *in* the warld. Item he ſais, thar is lytill in mynd of me*n*, that now ar, as of thing*is* that was befor our days, in auld elder*is* tymis, na ſall no*ch*t be in the myndis of thai that is to cum eft*er* ws, of thing that ſal be dene in our dayes, that is to ſay, with thaim that ſal occupye the warld. Item he ſais, I, the makare of this buk, in the tyme that I was kyng in Jer*usal*em, proponit in my mynd till inquer and leir and wyſly to sek w*ith* my wyt, of al thing*is* that was wnd*er* the ſone, the q*uil*k was the werſt occupatione that man in erd my*ch*t ſet hym. Fore or at god gave m*a*nys ſone in erd to Joy hyme *in*, ore to trauell his wyt in til occupy and waist his wyt that god has gevyne hyme in ſyk wanyte; For quhen I had al *con*ſider*y*t that is in this warld wnd*er* the ſone, I fand al bot wayne and w*a*ny*t*e and afflexonne of m*a*nys mynd, but ony durable profyt. Item he ſais, that frawart me*n* and hard to coryke and that of fulys the man*er* is but end Infinyte; and than I said to my Self, lo how I ame maid ſo hye & my*ch*ty; and in wyt and wyſdome I p*r*ecellyt al vthir princes that ware before me in Ier*usal*em, and had co*n*templacionne in my mynd of mony ſyndry thing*is* in this warld, and w*ith* hir wyſdome & contemplationne

356

360

No man can give a reason for all that has been made.

364

All things are the same now and before.

368

Men do not remember what happens before their days.

372

376

He determined to inquire into all things under the sun; all was vanity.

380

Froward men are

384

[Fol. 6.] without number.

388

levyt thar, and conſiderett and ſpecialy of prudens, doctrine, and techinge of wyſdome, & to fle erour and full. And fand that in ſyk thinge is gret lawbore, & afflexonne of ſpreit, and at in mekle wyſdome is mekle Indignatione, and quha ſa ekis ſciens till hyme, ekis hyme mekle payne and ſorow. Item, than ſaid I to my ſelf, in my mynd, now wyll I pas and flow in all welthfulenes & delyt, and oyſ al gudly thingis thatin this warld I may find, & in that I fand bot al wayne and vanite, and reput blythnes & lauchinge, gret erour, and than ſaid, Ioy quhy diſſauis þow me? Item, I ſaid in my mynd and thocht, that I ſuld absten me fra vice, & at I ſuld ſet al my hart to wyſdome, and vmbethow all erouris and foleys, quhill I ſaw quhat war maiſt ſpedfule to manis ſone in erde. Item, quhen I had al thingis conſederit, I fand at this was ane of the maiſt ſpedfull thingis Fore mans ſone in this erd, wnder the hewyne, that euery man hav in mynd the dait of his dais, and of the ſchort tyme that he has hire to byd, and ſpend It weill in gud oyſ. Item, I magnifyit my werkis makand castell, and vall, townis, orchardis, with all froyt treis of diverſ kyndis, erbys and plantis, I maid ſtankis to fiſch, and watteris to ryne in wodis and medewis, and mak grouth to ryse. Item, I had in howſ women and men ſeruandis, with gret ſamell, to do my verkis of my poſſeſſiones, with hyrdis of catell, and multitud of corne at-our al thaim tat was befor me in Ierusalem. Item, I maid hurdis of gold and treſore, of al the michtis of princes, that was befor me in Ierusalem, with al delytis and plesans of women ſangſtaris, and oþer delytis that manis ſone mycht have in erd, with Jowell of al fyneſt metall, of al faſſons, pleſand with pretious ſtanis, and weſchell tharof to be ſervit withe, baith of wyne and dante metis, ſa that I excedit in riches al that var befor me in Ierusalem. And ȝhit, for al that wyſdome remanande euer with me, and notwithſtandinge I gaif my hart euer withgange of al plesans, that manis ſone mycht haf in this erde, & to my appetyt, na denyit neuer nothir myne eȝne, myn ere, na my appetyt thinge that thai deſyrit, of al lustis, for that I affirmyt to be my part of al my labore, to tak pleſans of my gudis that I had graithyt in this erde. And ſyne quhen I wmbethocht me, and turnyt my mynd

392 Who seeks science, seeks much pain for himself. He determines to live 396 in pleasure; then, to abstain from vice, and to set his heart to wisdom. 400

404

He builds towns and 408 plants gardens; has many servants, much cattle, treasure, 412

[Fol. 6b.] 416 many jewels,

420

and denies himself nothing. 424

He sees that all his works are but vanity, and seeks the difference betwixt wisdom and folly.

in my ſelf, thinkand of al my warldly werk*is*, that my handis had wro*cht*, and to al my werk*is* that I had ſuet for, and al my mich*tis* and warldis riches, and ſaw that al was but vane and wanite, and afflixone of ſpreit, and ma*n*is mynd and al was bot tranſitore & corruptable, and na thinge p*rofy*table, na ferme and ſtabill, remayne wnd*er* the hewyne. And than ſet I my wyt to con*tem*placioune of wyſd*ome*, and to ſek the defferens betwex wiſdome and foly, and betuex erour and werite, thinkand quhat viſdom*e* It war to ma*n*is ſone, and quhat worſchip, to inquer ſek & follow till his king and c*rea*tore, and get knawlege of hym; and tha*n* con*ſider*it I and fand that wiſdum p*rec*ellis foly, as far as the ly*cht*nes of the ſone paſſ*is* the myrknes of the m*irk* nycht: lyknand the wyſm*an* to the leiche, and the ful to the m*irk*nes, and the en of the tan eu*er* in the hewyne be contemplacione, and the en of the to*þ*er in the erdly wrochit & corruptable wanite, lyknand the tan to the hevyne, & the to*þ*er to the hell. It*em*, than I beheld that baith the wiſm*an* & the full deis, and ȝeld*is* the ſaul in lykwyſ*þ*: than tho*cht* I, gif our ded be elyk, quhat p*rofi*tis It me to set my hart and beſynes to al wiſdome, mar na hyme quhilk ſet his mynd cur and beſynes till al foly? It*em*, than t*ur*nyt I my wyt to contemplacione of baith the tan & the to*þ*ur, and con*ſider*it, at the gret god ȝeldit no*cht* baith elyk reuarde in the warld et*er*nall, ſuppos to ma*n*is ſicht thar be na differens of the paſſinge of the ſpreit out of the body; for, but any dreid the tan gais to Joye, and the to*þ*er to pane, bot as ma*n*is dreid, and his dedis her within ſchort proceſ*þ* of tyme & al is forȝet at was, and put out of ma*n*is mynd: quhilk is g*re*te wane and vanite. It*em*, quhan I ſaw that baith worthi clerkis and wiſme*n*, fulys and wanwitty me*n*, al paſſit of this warlde; and al thinge, that vnder the ſone was, rotit and vaniſt away, & na thinge remanit bot the erde alane; than Irkyt I of my lyf in this warld, ſeand alſua the wikitnes of wykitme*n*, and al vthir man*er* of wykit werk*is*, and wykyt folk, quhilk was all bot vanite and afflixione of ſpreit in this lyf. It*em*, than tuk I in deteſtacione, and abho*m*inatioune, and hatterut, al the werk*is* and poleſy that I had gart mak wnd*er* the ſone with grete deligens and ſtudeous

428 in my ſelf, thinkand of al my warldly werk*is*, that my handis had wro*cht*, and to al my werk*is* that I had ſuet for, and al my mich*tis* and warldis riches, and ſaw that al was but vane and

432 wanite, and afflixone of ſpreit, and ma*n*is mynd and al was bot tranſitore & corruptable, and na thinge p*rofy*table, na ferme and ſtabill, remayne wnd*er* the hewyne. And than ſet I my wyt to con*tem*placioune of wyſd*ome*, and to ſek the defferens betwex wiſdome and foly, and betuex erour and werite, thinkand quhat viſdom*e* It war to ma*n*is ſone, and quhat worſchip, to inquer

Wisdom surpasses folly,

436 ſek & follow till his king and c*rea*tore, and get knawlege of hym; and tha*n* con*ſider*it I and fand that wiſdum p*rec*ellis foly, as far as

as light does darkness;

the ly*cht*nes of the ſone paſſ*is* the myrknes of the m*irk* nycht: lyknand the wyſm*an* to the leiche, and the ful to the m*irk*nes, and the en of the tan eu*er* in the hewyne be contemplacione,

440 and the en of the to*þ*er in the erdly wrochit & corruptable wanite, lyknand the tan to the hevyne, & the to*þ*er to the hell.

yet the wise and the foolish die alike.

It*em*, than I beheld that baith the wiſm*an* & the full deis, and ȝeld*is* the ſaul in lykwyſ*þ*: than tho*cht* I, gif our ded be elyk,

444 quhat p*rofi*tis It me to set my hart and beſynes to al wiſdome, mar na hyme quhilk ſet his mynd cur and beſynes till al foly? It*em*, than t*ur*nyt I my wyt to contemplacione of baith the tan & the to*þ*ur, and con*ſider*it, at the gret god ȝeldit no*cht* baith elyk

448 reuarde in the warld et*er*nall, ſuppos to ma*n*is ſicht thar be na

No doubt, [Fol. 7.] but one goes to joy, the other to pain;

differens of the paſſinge of the ſpreit out of the body; for, but any dreid the tan gais to Joye, and the to*þ*er to pane, bot as ma*n*is dreid, and his dedis her within ſchort proceſ*þ* of tyme & al is

452 forȝet at was, and put out of ma*n*is mynd: quhilk is g*re*te wane and vanite. It*em*, quhan I ſaw that baith worthi clerkis and

still, as all things pass away, he is weary of life,

wiſme*n*, fulys and wanwitty me*n*, al paſſit of this warlde; and al thinge, that vnder the ſone was, rotit and vaniſt away, & na

456 thinge remanit bot the erde alane; than Irkyt I of my lyf in this warld, ſeand alſua the wikitnes of wykitme*n*, and al vthir man*er* of wykit werk*is*, and wykyt folk, quhilk was all bot vanite and

and hates all his works as he knows not who may govern his heritage after him.

afflixione of ſpreit in this lyf. It*em*, than tuk I in deteſtacione, and abho*m*inatioune, and hatterut, al the werk*is* and poleſy that I

460 had gart mak wnd*er* the ſone with grete deligens and ſtudeous

labore, that I owthir coutht or mycht ſtudy with al my mynd to gar be done, thinkand It was na wyt visdome, na prudens, till a wyſman, till ſet his deligens, & beſy cure, and al his hart, to waiſt the tyme that god has gevyne hym in this warld, till occupy hyme in ſyk falȝeand and rotable vanite, thinkand that I ſuld have ane aire efter me to gowern myne heritageis, rewmys, and poſſeſſions, after me, nocht knawand quhe-þer he be wyſ ore full, quhilk is gret vanite. And ſa hapnit It aftyr hyme, that his aire Roboame miſgouernyt al that his faþir wane, and tynt al his poſſeſſions: thane ſaid he till hyme ſelf, that hyme thocht It was na viſdome, till a wyſman, till leif to a full vaiſtour, al thar gudly rewmys & poſſeſſions, that he had with ſa gret pane & trawelle conqueſt, and gaderit with his lawbore, and beſy cure, & al his lyf hepand euer gud and fyne, to be vaiſtit & distroyd. Thane tuk he in deteſtacione to lawbor mar in this erde, & renunſyt al ſyk lawbore and beſynes, ſayand quhat profetis It a man to lawbore thus all his tyme, and neuer to tak reſte day of his lyf, na neuer a Joyouſ day therof, and a wantone vaiſtor ydill man ſal diſpone, and waiſt al thair gudis, that he had ſyk pane and lawbore, nocht takand reſt in body na ſpreit, nycht na day? Is this nocht grete vanite and afflixoune? Item, thane ſaid he that hyme thocht It was the beſt thing that man in erde mycht do to mak hyme gud chere of his vynynge & lawbore that he makis here: for that is the gyft of gode, that quhill he Is here he tak his part of his awne wynyng, and thar-of to mak hyme gude chere and hald hyme weill at es, quhill he is here, fore he ſal nocht ell have fore his part of the warlde. Item he ſais, quha is in erde quhilk gave his hart ſyk pleſans as I have done: and ſua flowit in my delytis, and al my tyme of my ȝouthage? Item he ſais, god gewys to the wyſman wyt & viſdome, to governe hyme weill in this warld, with habonndans of gudis, to leif weill with, and to wykyt man he gevis grete pane, lawbore, and gret cure of waist, beſynes with gret trawell, and wnreſt, and afflixione of ſpreit, with lytill eſ, and mekle unreſt, & ua hap to good hyme with his gwde that he has with ſa ſorowful wyninge, and ſone levys It to thaim that werſt louit hyme in this lyfe dais, quhilk is a grete vanite and

He renounces all labor, as a wanton man, may waste his goods after him;

and thinks to take his ease.

God gives the wise man abundance, to the wicked pain and travail.

73455

There is a time for every thing in this world.

afflixone. Item he ſais, that al thing has a tyme in this warld, and occupeis a ſpace, In manȝer of paſage; as tyme of byrth, tyme of ded, time of ſetinge, and of ſawinge, tyme of ſcheringe, and of gaderinge, tyme of vptakinge, tyme of ded, tyme of lyfe, tyme of ſeknes, tyme of heill, tyme of bygine, tyme of brekinge, tyme of lauchinge, tyme of gretinge, tyme of lepinge and ſkipinge, tyme of ſtalynge, tyme of gaderinge, tyme of inbraſinge, and tyme to ly out of inbraiſinge in armys, tyme of cynſell, tyme of vynynge, tyme of keping, tyme of vyninge, tyme of deilynge, tyme of ſchapinge, tyme of ſewinge, tyme of ſpekinge, tyme of ſeilens, tyme of luf, tyme of hatred, tyme of batailȝe, tyme of pece, and of al ſik warldly thingis þar is tyme of all thinge, quhilk men ſuld tak kep to. Item he ſais, he conſideryt al the lawbore and beſy cure that gode has gevyne mans ſone in erd; and how all thingis, that gode maid in this erd, ar gud tane in thar tymis. Item he ſais, that of al the thingis that is in this erd ordanit fore manis ſone, and the gret cure, and beſynes, that thai tak to wyne the gud of this erd, and he fand, at þer was na thing in erd ſa gud fore manis ſone, as to hald hyme weill at es of the gudis thate god ſendis hyme in this warld, and mak gud chere quhill he is here, and leif weill; for that is the gift of god to manis ſone, quhill he is here to tak Joy and pleſans of the gudis þat he has with his trew labore wynynge. Item he ſais, thate all thingis, that god has maid, ar gud and perpetuall, in thare kinde and nature, ſuppos thai be ay Remowand in ſingularite. Item he ſais, that he beheld the wykytnes and iniuris that was done be the Jugis and Juſticeris, ſayand in his hart that the gret god ſuld be the ſouerane Juge abwne þaim, & Juſtyfye þaim in the toþer warld, baith wyſman and wykyt, and than ſal the end of al erdly be Jugit. Item he ſais, that the gret god ſchawis to man, be gud reſone, that the lyf of man and a beſt in this warld is bot all ane, and thar maner of deinge is baith bot ane, and baith bot of a lyk condiſcione, and has na mar the man, thane the beſt, in the warld, and all elyk wnder lyis vanite, and drawis till a law place downwart, quhen thai de, to the erd. Item he ſais, quha may wyt quhethir the ſpreit off man gais vpwart, ore the ſpreit of the beſt gais dounwart, ſen

All that God has made is good in its time.

Nothing is better than to make good cheer.

[Fol. 8.] God will be the ſovereign judge.

The life and death of man and beast are but one.

baith wnknawyng elyk paſſ? and than he ſaid, that in this warld, he fand na thinge bett*er* to man, na to mak gud there of the gud*is* he wynis with his hand*is*, and to do ay weille quhill he is heire. Fore na mar ſal he ber away w*ith* hyme. Item he ſais, quha ledis man to ſik knawlege that he knawis the thing that ſalbe in tyme to cum? And than turnyt he hyme to the wykit chalenginge of pure Innocent*is* that, be mychty wykyt men, ar chalangit in this erd, gretand and gowland For the mony gret *inj*ur*is* done to þaim, ande na man to comfort thaim na to reſiſt to thare malice: thane ſaid he that he louit mare the ded man na the levande, and ȝhit mar na vthire tham that was wnborne to ſerue the wrechit wykit lyf in this erd, but ony comfort and ſyne of the gret inwy that was amange ny*ch*tbour*is*, the rich and the pwre, the glori*ous* & mek, quhilk*is* was no*ch*t ſa ſubtell to wyne the warld*is* gud*is* as þe glori*ous* prowd man, quhilk was gret vanite. Item he ſais, þat the full ſuere man plett*is* his hand*is* one his breſt, and ett*is* his pure met, ſayand that bett*er* is ane handfull with reſt and peſ, na baith the hand*is* full w*ith* trauell and dyſeſ. Item he ſais, that ſum men ſeſis neu*er* to labour, ny*ch*t nor day, to wyne the warld*is* gud, in gret quantite, and has noþer barne, broþir, na ſiſtir, to leif that to, na wat no*ch*t quha ſal Joye thar gud*is* eft*er* his dais wonyng w*ith* trichory and barete, and has neu*er* a gud day thar-of in his lyf, and oft tymis fall in thare handis that maist hyme hattyd in this erde, quhilk is gret vanite, and not ell bot afflixone of ſpret, bot ony vthir p*ro*fyt ore meryt. Item he ſais, wa is hyme that is hyme alan, but a falow w*ith* hyme, fore gif he fall or ocht mist*er*is is nan to help hyme, and bett*er* is in al plac*is* cumpagny, na to be alane, ande mar ſuet is to ſlep twa to gydir, na ane alane, for langour ande warmnes and gud cumpany, and wer is to brek a dowble raipe na a ſingle. Item he ſais, It is bett*er* a pur wyſ barne na an auld fule kinge, quhilk fore wane-wyt may peryſ a realme, quhilk is gret vanite. Item, he ſais a man ſuld tak gud tent quhen he ent*er*is in god*is* temple, and her weill the word*is* that ar thar ſpokyne, and be obedient to comandment, for do he no*ch*t, he wyll be mekle lakit, quhilk is gret vanite. Item he ſais, that bett*er* is the obediens of

What man knows, what shall be in time to come?

He observes the oppression and tears of the innocent;

The dead are happier than the living, still more those not born than either.

Men without children or relations toil;

and their goods fall unto their enemies.

[Fol. 8*b*.] Solitude is not good.

A poor wise child is better than an old foolish king.

In God's house be attentive,

obedient. Not hasty of speech in prayer.

þe wyſman, na the offerent of the full. Item he ſais, a man ſuld
nocht be our haſty of ſpech in his prayeris, for gode in hie hevyne
572 ſeis and knawis al his dedis word and wyll in erd, thus few wordis
and effectuous is beſt fore hym. Item he ſais, that efter mekle
beſynes folowis mony dremis, and efter mony verdis f[o]lowis
mony folis and erouris, and bydis man kep weill gif he ocht wowis.
576 Item he ſais, men ſuld nocht len thar mowth to kiſs in hop to gar
Suffer not the mouth to cause the body to sin, nor excuse thy sin as natural, to
thar body ſyne, na nocht wit god before the angell of the inclina-
tione of thar complexione to put thar condiſcione in miſſortone,
but euer dreid to diſples god. Item he ſais, that a couatous gredy
580 vrech may ne neuer be fulfillyt of gudis in his hart, na he that
thy cost. louis richas ouer mekill ſal neuer have gret Joy of þaim. Item
The covetous is never satisfied. he ſais, quhar mekle riches is, thare mone be mony ſeruandis to
A rich man has many to
diſpende thai gudis and gowerne þaim and the poſſeſſor takis bot
584 his lewyng thar-of, and quhat profet has he of the remanent bot
spend his wealth. at he ſeis þaim with his ene, and ar callit his, quhilk is gret
vanite and afflixone of ſpreit, quhilk is ane of the werst in the
Sleep after toil is sweet. erde. Item he ſais, that efter gret trawall the ſlep is ſwet, ſa that
588 men et nocht our mekle, bot the oure gret fyll of the mychty
man lattis hyme to ſlep, and changis his complexione in were,
and oft fore thocht of his riches he walkis in wntymis: quhilk is
grete vanite and afflixone of ſpreit, ane of the werst that is in
592 the erd. Item, thar is an vthir gret vanite that quhen a ſeruand
that a lorde traiſtis in, is richit throw falſat of his master wel
Ill-won riches profit nothing. wone gud: quhilk is ane of the werſt that is in the warlde, fore
comonly thai gudis profetis nocht, bot with gret ſyne ar voninge
596 and with gret trawaill are kepit, and with grete ſorew gais away,
[Fol. 9.] with gret dyſeſs and afflixione of ſpreit, and his barnis deis
begaris. Item he ſais, god gewis the gud man luk grete, and
plente of gudis, and grace to ſpend thaim in es and honore, and to
600 the wyket man he gevis mekle waſte, and wane lawbore and grete
diſeſs and afflixonne of ſpreit, and neuer gud day of It: quhilk
The rich man is much beholden to God. is gret vanite. Item he ſais, he is mekle behaldin to his god, that
has gewyne hyme the warldis gud at will, and ſyne grace to
604 diſpend It to pleſans and velth in this warld, bute ony myſſortone,
in al delitis: quhilk, and he be wnkynd, is vôrth gret pwniſſione

afterwart. Item he ſais, he has gevyne til oþire al haboundans of warldis gudis that thar hart deſyryt, and ȝhit gaif thaim neuer powar to ſpend a peny of that gude in his awne oyß, bot ay levand thar gudis til ane othir, quhilk louit hyme neuer in his lyf: quhilk is gret vanite and afflixione of ſpreit. Item, ane oþer vanite is, that god has gevyn to ſum man plente of warldis gud, and has here gendrit he and his barnis ane hundreth barnis of lell matromonȝhe, and has lang lyf here in this warld, and ȝhit he, na his, ſal neuer hafe a profytable na offul day in al thar lyf. Item, than ſaid he, "I hald better the ded barne, that neuer was borne quhylk in this warld, na ſaw neuer the licht in this warld, na he that had al that gud, and neuer a day in es þer of, in his lyf: quhilk is gret vanite and afflixione off ſpreit in this warld." Item he ſais, that al the viſmanis wyt is in his mouth, and thinkis that he has neuer ynouch of It and euer is techand and lerand, and quhat þan has the wyſman mar na the full, ore quhat mar has the riche na the pure in this warld, ſen al gais agait to the erde? Item he ſais, It is better to deſſir the thing þow ſeis nocht that is the Joy of hevyne, na the thing þow ſeis in this warld, for the tan is bot temporale and corruptable, and the tothir is perpetuall. Item he ſais, quhat man is to cum in this warld, his name is now writin ande writin weill that he is aman; for na thing is bot at var, na thar was na thing bot at Is. Item he ſais, it is nocht to a man to ſtrif agane mar maſter than hyme ſelf in Jugment. Item he ſais, it is nocht ſpedfull till a man of ſympil knawlege, til inquere our far in ſubtyll materis of godis priuate, but to inquer and knaw with ſobirnes at may ſuffice, fore ell is gret vanite. Item he ſais, quhat profytis It to man till inquere of thing that paſſß his wyt till wnderſtand, and belangis hyme nocht to knaw? But it is ſpedful to gouerne hyme wyſly in this present pilgrimage, quhilk paſſis as a ſchadow daily, or quha can tel hyme quha ſal ſucced til hyme afterwart, or quhat ſal hapin in tyme to cum? Item he ſais, it is better a gud name na mekil riches in this warld or ony othir precious Iowell, ſen he mone pas of this varlde and wat nocht the hour na day, and at the day of his birth is the begynyng of his ded. Item he ſais,

Some have not power to spend their goods; others in a long life have never a day of ease, and so are worse than those who have never been born.

God foresees all things; and the simple must not enquire too far.

A good name better than riches.

[Fol. 9b.]

that ſen man is ſykir he mone de anis, It is gret wyt to purway weill tharfore in tyme, and quhill he has tyme *in* this varld ful
644 of vanite. Item he ſais, It is bett*er* to cum to the houſ off
Sorrow better than joy; ernyſt na to the houſ of bly*ch*tnes, and to the houſ of ſadnes na to the houſ of Joy, and bett*er* is crabing na bly*ch*tnes or laiching; for the tane for3ett*is* to think one the end, and the to*þer*
648 think*is* one the va*n*ite of this warld; for vyſme*n* are ay ſad, and
for the wise are sad, and fools are joyous. fulys ay bly*ch*t, and oft tymis be the ſad *con*tina[n]s of a wyſman fulis are correkit and ame*n*dyt of thar wyte. Item he ſais, bett*er*
Better is it to be corrected by a wiseman is to be correkit w*ith* a wyſma*n*, na to be flethit w*ith* a full, and
652 than flattered by a fool. the ſtrublyne of fulys crabis the viſma*n*, and gar *þaim* tyne his frendſchip and fauor*is* of his harte; and bett*er* is the fliting of a frend, nar *þe* fleching of a full. Item he ſais, bett*er* is the end of the vreſone na *þe* begynyng, and mar is lowable to god w*ith* a
656 mek ma*n* na a predfull, and pacient ma*n* na a Irfull, and a ſturtand, quhilk mak*is* reddy dyscord. Item he ſais, a ma*n* ſuld no*ch*t
Men should not be too hasty of speech, and be our haſty to pr*on*un*c*e his wordis in his Ire, fore It gar*is* a ma*n* exced radeley, and ſay thing that he wyll eft*er* forthink, for Ire
660 so have to repent. rest*is* ay in the fulis breſt, quhill his tyme cu*m*. Item he ſais, men ſuld no*ch*t argwe, quhy the tyme bygane vas bett*er* na the tyme at is. Item he ſais, visdome is no*ch*t pr*o*fyt, but riches; na
Wisdom and riches best together. riches na worth, but wiſdome; for riches ber*is* wyſdome befor
664 princ*es* & defend*is*. Item he ſais, wyſdome w*ith* riches mak*is*
[Fol. 10.] the poſſeſſor her till have honore and gud endinge. Item he ſais, that na man may fy*n*de fault*is* to correk werk*is* that he has maid. Item he ſais, that the gr*et* god knawis al ma*n*is curage;
668 and ſum fore the viſd*ome*, he cheſ til hym ſelfe, and vthir ſum he diſpiſ and rafuſ for thar wan-wyt and foleis. Item he ſais, men ſuld in gud dais vſ gud thing*is*, and kep *þaim* and beware fore the Ill day. Item he ſais, that gret vanite is, and
672 afflixione of gud ſpreit*is*, to ſe the ry*ch*t gud wyſman peryſ w*ith* his ry*ch*t and vyſnes, and terains in heill and velth lef lang.
Pity to be mixed with justice. Item he ſais, a man ſuld no*ch*t be our Just, bot he ſuld have pete, and mell Juſtice and mercy to gid*er* in Jugm*en*t. Item he ſais,
676 fulys deis or half thar dais be gane. Item he ſais, that it is gud to defend the ry*ch*twyſ and the pur, fore god maid baith, and

knavis al dedis and thocht. Item he ſais, wyſdome is mar ſtrenthy na gret powere temporall of princis, and ſais that few ar ſa rycht-wyſ, that thai do na vrang, na ſyne, to god na to man. Item he ſais, a man ſuld nocht len his eris tyll all at he heris, na trow nocht lichtly all relacions. Item he ſais, a man ſulde here weill, ore he anſuerys, and mak hym, quhilum, to nocht here at he heris, and namly trow nocht al vpone thar ſeruandis, that men will ſay for pras; It may be for Inwy of thaim mar na fore profyt of the lord. Item he ſais, he aſſait al things in this warld, that manis mynd mycht have in knawlege with wyſdome, and ſaid till hyme ſelf, "now ſal I be wyſ, and knaw al things that man may have knawlege of in this warld, and ay þe mar that I preſyt to wyſdome, the farere It fled fra me; fore thare is na wyt in this erd, that may knaw the hicht, and the depnes of It; quhilk paſſis al menis wyt in this warld, bot anerly of the grete god. Item, I conſiderit the gret differens, betuex wiſdome and foly, eroure and rychtwiſnes, and amang al thir I fand the woman mar bitter na the ded, quhilk is the gyrne of the hunter to tak the wild beſtis; ande her hert, the netis of ſyne; and handis, the fetteris of luſt to hald men in hir bandis; quharfor quha will ples god, fle fra thaim." Item, na wyſmen ſuld behald the bewte of women, that thai be nocht tan with thar ſuet blenkis. Item he ſais, he ſocht amang men quha ſuld be wyſ, and fand amang a thouſand bot an wyſ, bot amang vomen he fand neuer an, in al his lyf. Item he ſais, that god ordanit the man to be wyſ and rychtwyſ, bot he mellis hyme, of his awne wyll, within ſa mony diuerſ materis, but end, at nan may knaw bot god, quhethire ill or gud. Item he ſais, ſalamone ſais mony vyſ wordis in his bukis, bot quhay may knaw be his wordis quheþer he was vyſ or nocht, for vyſdome ſchawis nocht in wordis bot in dedis. Item he ſais, þe wisdome of a wyſman ſchawis by his contenans, part, and hawyngys of body, and wyſage, and the maist mychty ſchawis thare face quhilum. Item he ſais, he that is wyſ kepis the bidinge of god, and his Jugements. Item he ſais, thar ſuld na man hyd fra god þe face of god lang dueland in his Ill dedis. Item he ſais, a wiſman may do quhat euer he wyll, and his wordis ar full of prudens, and

680 Few do no wrong.

Do not answer at once, and 684 trust not servants' tales. He tried all wisdom, but it fled from him; 688

692

He found women more bitter than death; 696

and one man in a thou- 700 sand wise, but of women never one.

704

Wisdom shewn in [Fol. 10b.] deeds not in 708 words;

and in keeping God's bidding.

712

quha ſa dois biding felis na Ill eftire. Item he ſais, that na man may rapref the werk of god, na ſpere quhy dois god thus in this. Item he ſais, al thing has tyme, na it is nocht in manis poware to knaw the tyme of þe paſſag of his ſaul, out of þe body na to hald in his ſpreit, quhen god will at It pas, na he ſall haf na powere of It in the day of his ded, na than tholis nocht the paſſions of ded hyme to tak reſt, na ſal nocht than the mychtis of the wykit man ſauf his lyf, na profyt hyme. Item he ſais, gret lordis ar quhilum hafand powar our mony puple, & mar fore thar ill na for thar gud, and thar dampnacione na ſaluacyone. Item he ſays, mony men ar in haly plac*is* louit in al thare lyf, as haly men quhilk did gud deid in thar lyf, quhilk is bot vanite. Item he ſais, that god ſtrikis his ſentens ſudanly vpone wykyt men. Item he ſais, that nocht withſtanding god of his hie gracious paciens tholis ſynaris to ly in thar ſyne, and takis na vengans one þaim lang tyme, ȝhit quhen he ſtrikis, he ſtrikis his ſtraik ſudanly, quhen he ſeis thai wyll nocht amend. Item he ſais, that the dreid of god is the begynynge of wyſdome, and quha dredis hyme nocht, may neuer be wyſ. Item he ſais, It is nocht ſpedfull till a wykyt man, that wyll be condampnit, that he leif lang lyfe, for the langar he leif, the mar ſynis and mar payne deſeruis and the ſchortar the leſ. Item he ſais, It is gret vanite that al thinge that cumis in this warld, to pure and to riche, to wyſman & to full, al is kepit wncertane, to the end that na man wat quheþer he be worthy to Joy, or to payne, in the warld to cum. Item he ſais, that a levand dog is better na a ded lyone. Item he ſais, that loue, hatterent, Inwy and ſyk things endis al in this warlde. Item he ſais, et and drink and mak gud cheir, and hald thi perſone weill at pointe, and thi veſtements clen, and thi conciens qwhit, and lat nocht the a noyntment failȝe of thi hed, and thi membris, and leid thi lyf with thaim that the louis for the day of the vnſtedfaſt lyf. Item he ſais, that al men ſuld be beſy, to do ſum gud in thar lyf, for thar ſal neuer gud deid wnreuardyt be, in this lyf, na Ill deid wnpwniſt. Item he ſais, as fiſch ar tan with hukis, and foul with lyme wandis, ſo is ſynaris tane be-for thare tyme. Item he ſais,

716

No man knows the time of his death.

720

Great lords have power more for their own ill

724 than good.

God strikes suddenly the wicked.

728

732

The wicked sin more the longer they live.

736

No man knows his fate.

A living dog

740 is better than a dead lion.

Keep thy vestments

744 clean, and anoint thine head.

Do some good.

748

[Fol. 11.]

that oft tyme has ben hard, that a gret cete has ben ſegit *with* a gret prince, and ȝhit a pwre man has raſit the ſeg thar-of, but harme, quhilk was done *with* prudens and wyſd*ome*; quhar-fore he lovis that mare na a gret my*ch*t of princ*is*. Item he ſais, that now is louit mar the mychty ma*n*, na the wyſma*n* *with* al his wyt. Item he ſais, the word of richme*n* is bett*er* hard in ſcylens, na the pwr ma*n*is word in gret audiens Ryt in the row. Item he ſais, bett*er* is fewe worthi me*n* in batall, na mony comonis, fore multitud na victour mais. Item he ſais, It is gud to be lell, and kep *con*diſione, fore ſeldom cum*y*s fals ma*n* till honour. Item he ſais, *it* is ſpedful till a ma*n* to do weill till hyme ſelf, quhill he is her, for quhe*n* he gais, he tynis the Joy of this warld, as the beis, deand, tynis the ſuetnes of the hwny. Item he ſais, the viſdome of the wyſman is in his ry*ch*t hand, and the foly of the ful in his kere hand, and the pert ſulys wenis that na ma*n* ſuld be maid of, bot ſulys, *with* grete me*n*. Item he ſais, I ſaw ful ſet one ſeg*is* of honore, and wyſme*n* ſet one lawar ſeg*is*, and wnworthy me*n* ryd- and one horſ, as lordis, and worthy me*n* gangand one fut, as pag*is* or ſeruand*is*, quhilk*is* for wiſd*ome* war worthi to be princ*is* per*is*. Item he ſais, mony ma*n* mak*is* a ſlak, in an vthir ma*n*is vay, and fall fyrſt thar in. Item he ſais, a bakbytar may be lyknit till a neddyr, that ſtang*is* me*n* or thai may get knawleg of hyme in hyddyll. Item he ſais, that viſdome is eu*er* in the mouth of viſme*n*, ay ful of *grace* and gudnes, and the foly of the ful gar*is* hyme ſnapyr, quhen he ven*is* to ſtand, and eu*er* his deid and h*is* word ar in foly and glakitnes, and *with* vthir fulys, and tak*is* no*ch*t tent, quhat folowis eft*er*. Item he ſais, that mekil m*u*ltiplicacione of word*is* may no*ch*t be but ſyne, and thar is oft tymis neid & miſter. Item he ſais, al the fulys lawbor is bot tynt, t*ra*well, vanite, and afflexione of ſpreit, but p*ro*fyt; na thai can no*ch*t hald thar *con*tinans, na gang in the way cu*m*andly. Item he ſais, va is It to ȝe land, of the quhilk the king is a barne, the quhilk*is* the princ*is* ett*is* tymly, and the realme is bleſſit that has a worthy kinge, and of the quhilk the p*rin*c*is* ett*is* in dew tyme, and erear for the restoring and refexone of his natur, na for lichory. Item he ſais, men ſuld loue the pe*n*ny, for to the

752 Prudence better than the might of princes.

756

Be loyal.

760

764

Fools sit on the seat of honour; wise men on lower seats.

768

772

776 Multiplication of words cannot be without sin.

780

Woe to the land whose king is a child.

784

Money an-

[Fol. 11b.] swereth all things. penny al thinge obeis. Item he ſais, thar ſuid na man ban his kyng, na murmwre hyme in thar collacione, na conſent to detrac-

788 cione of hyme, for the fowlis of the hevyne beris the woice to the

Ban not the king. hiest kinge, quhilk ſal gif the ſentens thar vpone. Item he ſais,

Feed pilgrims. deill thi met to the trawelouris and pilgrymys, for þow ſal finde the froyt thar-of mony ȝere efterwart, and ſal ſlok mekle ſyne.

792 Item he ſais, quhen the cloud ſlaikis, the rane our-ſtrenklys the erde, and garis the corne grow in habonndans abwne the erde.

Who dreads winds and clouds will never sow his corn. Item he ſais, quha dreidis al vindis, and conſiderys the clowdis, ſall neuer weill ſaw his corne. Item he ſais, It is hard to a man

796 to knaw how the banis of barnis ar chapin in thar moþeris wambe, na quhen the ſaul paſs out of the body, quhare It gais.

Who can give a season for all things in earth? Item he ſais, quha can gif a reſone for al thingis that god has maid in this erd, lytill and mekle. Item he ſais, it is a ſuet

800 ſycht and a pleſand, to ſe the ſone in the hevyne in a fair day, and thane ſuld a man have mynde in his lyfe one the mirknes that

Young men should learn wisdom; is in the law parte, ande do ſua her, that he ſerf nocht to cum thar. Item till a ȝonge man he ſais, at thai ſuld lere vyſdome, and

804 do ay gud quhill thai ar here, and think at the gret Jug ſal do Juſtice off of al dedis that manis ſone dois here. Item he

and all men avoid anger. ſais, that all men ſuld fleme Ire fra thaim, fore It lattis the wyt to determine trewly betuex gud and Ill, and loue weill paciens

808 and clennes of lyf here. Item, he bidis ȝongemen kep thaim Fra

Young men should avoid pleasure, and think of the day of punishment. wnprofitable delytis, in thar ȝouthag, fore al that is bot vanite and lycht, tranſitoure blychtnes, wnwalable, and thinke at a day of punyſing ſal cum quhen al sal be pwnyſt. Item he ſais, at the

812 ſone, the mone, and the ſternis ſal al twrne agan, quhen the

The sun and moon will be changed. dreidful day ſal cum, and thane ſal al thinge apere. Item he ſais, that thar ſal cum a tyme at the vertuous of the hie hewyne ſal mofe, and thane ſal the ſtarkeſt þat was before ſchawaris ſal

816 be gryndaris of grauell, thate wont ware to ſchaw gud metis

Men shall hide in caverns, ſalbe in cauernys and in ernes lukand out at het and ſtinkand durris, and the rewis and ſyne ſal al ryſs to gyddir at the vocis of the angell, and ſal al the dochteris of wykitnes al worth deife,

820 and al that trowis in thare enchantmentis; and than ſal al, that

and dread [Fol. 12.] fleſche bare, dreid the Jugment, quhen al men ſal enter in this

hous et*er*nall. Item he ſais, thane ſal thar be mekle greting and gowlynge, and than the powdir that man was of twrn agan in the fyrſt forme, and the ſpreit of man ſal turn agan in the powdyr, and gange till hyme quhar it has ſ*er*uit eſt*er* the Jugment; quhilk is gret vanite and afflixone of ſpreit*is*, to think one that day, that ſal be ſa dreidfull, that the angell of the hewyne ſal bitt*er*ly gret. Item he ſais, quhen was callyt wyſeſt of the warld, maid in his contemplacons mony prabolys full of wertew, that he had ſoucht be his wyt & vyſd*ome*, that god had gevyne hyme, and maid of thai*m* ſondry buk*is*, to tech o*per*is that ſuld cu*m* eft*er* his day. Item he ſais, the wordis of wiſd*ome* quyknys gud menis wytt*is*, and opnis thai*m* to conſaue vyſdome, and the vnd*er*ſtandinge of the cauſ quhy thai ar ſaid; for the p*ar*abolys ar no*ch*t tan be the fyrſt face, bot that ſuld be be the document*is* of wyſ clerk*is* that knawis the ſubtill ymaginacione of the ſayar, gevyne to tham fra the fa*per* of hevyne. Item he ſais, It ſal no*ch*t neid to ma*n*is wyt to ſek ma buk*is* for wiſdome, o*per*is than thai that he has maid, for *þe* wyſd*ome* of thai*m* was gevy*n* hy*m* fra the hevyne, fra al my*ch*ty gode. Item he ſais, quhen me*n* ſekis *þ*e wyſdome in mony buk*is*, It ſtoppis his wyt, and ſal neu*er* fynde ane ende, for the farer he ſek, the leſ he ſal fynde at the ende. Item he ſais, our mekle tho*ch*t, ſtudy and beſynes, to our-ſeke buk*is*, irk*is* ma*n*is wyte. Item he ſais, al wyſme*n* ſuld tak tent to the ende of this buk, that is to loue and ſerf god our al thing, and kep his bydinge, and kep fra Ill, and do gud quhill he is here; for at the gret Jugment, all Ill ſal be pwniſt, and gud Reuardit, and thar ſal al thys warld tem*por*all take end.

judgment. There will be much weeping, and man
824
will be turned to dust.

828
The wisest of men made many proverbs.

To teach others that
832
come after him;

but they are not to be un-
836
derstood at once.

His books are sufficient for wisdom.

840

Much thought over
844
books tires men.
Serve God, keep from evil; for all will be judged at the
848
last day.

Expliciunt dicta Salomonis per manum V. de F. &c.

(7.) RATIS RAVING.

My son, study this book, which is left for thy improvement.

My dere ſone, wnd*er*ſtande this buk,
Þow ſtudy, & reid It oft, and luk,
Her ſal Þow fynd thi fa*þer*is entent,
To the lefte in amendement.
Think Þow art growin of hyme memor,
As he of his faþir before,
And thinke at thai are neu*er* dede,
Quhill gud memore Is in thare ſtede:
Bot gyf thai laif viciously,
Think than thare tyme is al gan by.
And gyf ſwyk cauſ ſall fal in the,
Trow weill at Þow ſal punyſt be,
In this lyf here, w*ith* mekle ſcham,
For Þow fordyd al thar gud nam.
Fore-thi, my gud ſone, wnd*er*ſtande,
And tak this tretyſ oft in hand,
And ſet weil thar-one thi entent,
Quhill Þow art yhonge and Innocent:
For ſo lang art Þow able alle
To grow as tre up gret & ſmall.
Gyf at Þow ſchapis to bounte,
Thi branchis braid and gret ſalbe:
And gif Þow ſchapis thai*m* to wice,
Infortune will wndo thi price:
Gyf Þow vald wyt quhat thi*n*g It Is
Eft*er*, as I can, I ſall the wyſ.

The good never die; but there is an end of the wicked.

[Fol. 12*b*.]

Study this treatise whilst thou art young, and canst be trained as a tree.

Know that there is a Maker of all things;

Thar is a makar of al thinge,
That gou*er*nys thai*m* ay, but falȝeinge;
That gewys to mankynd Wyt & ſkill
Fore to dep*ar*t the gud fra Ill:
That is vicious wyſ doinge
The euil is vicious fals levinge:

The fyrſt Reuard wyll we ſee,
The to*þer* mone ay punyſte bee ;
884 We twa reſemblis godis mycht,
And neu*er* mar wyll do bot richt;
Nan vthir infortone can I kene
Departit here amange thir me*n*
888 Bot al ſic punyſcione as this
That gode wyll ſend men for *þer* mys:
Na gud fortone can I nan see
Bot his reward for gud buntee:
892 That we weil be enſample may
Se fall, and fallis ilke day:
That pwre me*n*, cu*m*yne of ſimpyl blude,
Wertuouſ, and gevand cauſ of gude,
896 Worthis tyll erlys duk*is* and king*is*,
Quhill thai misknaw thar gou*er*nyng*is*
And fra thine-fur*cht* luk thai abate,
& fallys hail fra thare eſtate:
900 Baith landys and lordſchipis fra thai*m* ſell
And worthis wrechis bondis threll.
Sua that fortone and infortowne
Is reward of punyſcione:
904 As me*n* gevis cauſ *in* thar doinge,
Till have reward or pwnyſing.
That ſaid ſalamone ſum-quhill
He ſaw a thing, hyme lykyt Ill,
908 Sum Ry*cht*wyſme*n* and god-lyk baith,
W*ith* Wykyt me*n* & wnewyne lyk sc*aith*.
To that, my gud ſone, thus ſay I,
And me*n* may find weill varandly,
912 In ſanct dauidis ſalt*er* buk,
Quha can It wnd*er*ſtand and luk:
Thus nane may wyt quhy that ſuld bee,
Bot he wyſt ilke pr*e*uatee
916 That is and was and ſal be eft,
And ſic wyting till nane is left;

who rewards good and evil.

His punishments are our only misfortune;

His rewards our only good fortune.

Poor virtuous men rise;

but by their own faults lose all again.

[Fol. 13.]

Solomon saw some righteous and wicked men fall alike.

But David tells us that God only knows why this is.

Bot till that god that knawis all
That was and Is and fore to fall:
Thai three *ter*mes ar ay put
In tyll his ry*cht*wyſ Jugment,
And ſhaffis cauſ, wil, & qualite;
Of thai tymis ſa demys he,
Trow weill, my ſone, he dois bot ry*cht*,
How eu*er* m*en* thinkyt in thar ſicht,
As I ſal ȝhit mar opinly
Schaw fur*tht* ſum cauſ in to p*ar*ty.
Sum ry*cht*wyſ m*en*, and god lyk baith,
Hawys gret anoys, ſchame, & ſcaith;
Trow weil, It aw ry*cht* ſua to be
Fore cauſ mowand, fore quhat is hee
For-out trespas that here can leif?
ȝhit than wyll god ſyk g*rac*e thai*m* geif,
That ſett*is* maiſt p*ar*t thar lewyng
In rychtwyſnes and gudly thinge:
For o*ther* p*ar*t in thar myſdeid,
Sen nan al may rycht thai*m* leid,
Sal her have tribulacioune,
That ſal be thare Remiſſioune.
Bot quhay ſo lewys viciously,
In wykytnes and terandry,
God wyll thaim no*cht* punyſt be here,
Fore deuillyk dedis ar thai*m* deir;
And ſa his ry*cht*wyſnes wyll ſe,
That thai w*ith* deuill punyſt bee.
This is the prolouge, I begyne
To ſchaw how grace w*ith* dedly ſyne.

Believe He does but right; as I will show.

Some righteous men suffer, but no man is without sin;

[Fol. 13*b*.] and their tribulations bring forgiveness.

God punishes not the wicked here, but with the devil.

Explicit prologus Incipit liber, &c., &c.

FOre-thi, my Suet ſone, *pro*cur grace,
To be ſo ferand of thi perches:
Fore, wit þow weill, fore out that thinge
May na man cum to hie ȝarnyng,
To honor, na to gud riches,
Na ȝhit to ſtat of worthynes,
Bot gif It be beſyd reſone
Fore cauſ of wer concluſione:
As þow may ſe of mony thinge
Gret miſchef folowis al vynyng,
Ande, gif þow ȝarnys to ſe the way
To met *with* grace, I trow þow may.
Cum thar-to best on this man*er*
Luk nane of thi fyve wytt*is* ſere,
That is, the noble gret *tre*ſſour,
That god gaf mankynd herebefore,
Be miſkepyt, my ſone, in the.
Fore, trow yow weill, gyf It ſua bee,
Sum wyce wyll occupy that place,
And led the fray the way of grace.
ȝit ſal I ken the quhilk ar thai
Sa that þow haue na cauſ to ſay,
þow knew thai*m* no*cht* and let thar by
þow kepyt thai*m* no*cht* tendrely.
The fyrſt of thai*m*, I call the ſy*cht*,
That is a wertew of gret my*cht*:
Fore quhy, It mak*is* the knawleginge,
And ledis the at thi ȝarnynge
Fra place to place, quhar þow wald be;
Thane Is it miſterfull to the
Till have thai plac*is* veil in tho*cht*,
And ſe gif þow may sca*tht* the ocht:
For gif þow ſeis thai*m* lyk to Ill,
And takis thai*m* fur*cht* ſyne of thi will,
That vertew t*ur*nis þow in wyce,
And infortone thar next belys:

Procure grace,
without which no man comes to honour.
If thou desirest to meet with it,
come to it in this manner.
Abuse none of the five senses;
which I tell thee, that thou mayest know them.
The *first* is sight which enables men to go from place to place,
[Fol. 14.]
and to escape injury. But if thou neglectest the warning,

punishment follows.

For that is It that rychtvifly
Wyll punyß thi wrang done vickitly.
Tak her to tent, gif þow will thrif.
The toþer of thi wittis fyve

The *second* is Hearing, which enables men to get learning;

Is heringe of thine eris twa,
That gevys conſait to the alſua,
Throw wordis and recordis ſeir
That þow may with thin eris here,
To ler ſciens that masterer redis

and so rise to honour.

That mony men til honore ſpedis
To knaw profyt, and eſchew ſcaith,
Tyll help the and thi frendis baith.

Wherefore, abuse not this sense, lest some vice destroy it.

For-thi ſpend it nocht mys I red;
Fore þow dois, into that ſted
Sum wyce will rut and haf repar,
And for-do all that wertew fare,
And þow may nocht aſonȝe the,
And ſa for cauß it ſuld ſwa be.

The *third* is Smelling, which enables men to distinguish sweet and foul scents.

The third wertew is ſmelinge
Of nes, that makis the knawleginge;
Quhilk is weil ſmeland ſuet odore,
And quhilk is ſtinkand aire vnpure:
It ſuld be tendyr and kepit weill,

Through good odours, a sick man may recover his health, whilst corrupt odours may kill a healthy man.

A tyme a man may ſic odore feill;
Sa weill ſmeland and ſwilk thinge,
It may mak ſyk recomforting
Tyll hed and hart and al the laif
Quhar throw a ſekman heil may have:
And he that is baith hail and ferre
May ſite corrupyt ayris feir
As at his hart and at his hed,

[Fol. 14b.]

That na man may hyme ſauf fra dede.
Tras weil the philoſophuris word,

Bad air kills sooner than the sword.

Than ſonar ſlais ill air na ſuord,
As men ſuppoſis now, veill and mare,
In thair dais than thai did aire,

That ill corrupcionne of aire
Will ſchort lẽvyng & mekle empare
The men that cumis quhar it is,
And kepis thaim rakleſly & myß;
And maiſteris gud and kindly ſkill.
In thare bukis as ſaid ws tyll,
That thir things that I rakyne here
Wyll ſmyt men that are hail & fere.
The fewir agow, the ſarnes of E,
The fellone byll that dois men dee,
The lypir and the faland Ill,
Wild fyre and ſcaw thai rakin till
With vthir ſum ar les to dout.
Fore-thi thir have I rekint out,
Sa that ƿow may perſaif thar-by,
To kep that vertew tendirly.
The ferd wertew is nocht vncouth,
That is the taist of manis mouth:
That mais defferens and departing
Betuex ſuetnes and vthir thinge.
War It nocht comone to ws all,
A fair wertew men vald It call.
And for It ſeruice al comonly,
It aucht nocht be the mar vnworthy.
ȝhit than thar Is ane vthir taiſt
Suld nocht diſpendit be in waiſt.
That is the office of thi tunge[1]
That seruice the baith auld & ȝong,
To ſchaw quhat is thine entent,
It may do gret amendment,
And It be kepit wertuowſly,
Bot thai ſpend It in to foly,
And bringis ſcaith ſchame and ded.
For-thi is profytable to led

Corrupt air shortens life, and weakens men,

and masters all skill.

These ailments strike down strong men;

Quartan ague, soreness of eyes, boils, falling sickness, erysipelas, etc.

The *fourth* sense is Taste, which shows the difference betwixt sweetness and the contrary.

Yet is there another taste not to be abused.

This is the office of the tongue, to express one's meaning.

1 "Nota de lingua" is written in the margin.

Sa weill and warly thi ſpekinge,
It may the nocht to gret ſchathinge:
[Fol. 15.] As our elderis has techit ws,
To tak kep our ſpeking till ws;
Quhatt that we ſpek, and the place quhare,
Quham of ſyne quhome til thai are,
The wordis ſpokin in quhatt maner,
And ȝhit ſe to the placis fer:
Gif þow this ſex pontis ſeis,
Þow may find findry qualiteis
To do perfyt and ſek ſyk gudnes:
Quha takis kep to this ſyndernes
It is a wertew maiſt of price,
In ſpekin to be war and wis
And þow may na ways vyne thar-to
Bot gif þow oyſ the ſa to do:
Fore nan may cum to his office
But oyſ that makis this masteris wys.
Fore-thi, my ſone, quhill þow art ȝonge,
With wordis of lawte vs thi twnge;
Sua that þow may, quhar euer þow bee,
Haf that vs, but defykiltee.
Gif þow the fyfft wnder ſtandis,
That is the tuechinge of thi handis,
And baith has feling and graipinge,
And ſuld be led with gud kepinge;
For [þai] ar inſtrumentis wyſ,
And maid to ſerf of gud ſeruice;
For men may with thar handis deid
Wyne gret riches, land and meid,
Quhen thai diſpend thar inſtrumentis
In wertew, and in wyſ ententis.
And gif thai ſpend that in foly,
The contrare Falt commonly,
As mony men throw werk of handis
Tynis thar lyf, thar gud & landis,

Be careful of whom you speak, and what you say.

Understand these six things, and you will do rightly.

Therefore, practise caution in speaking, whilst young.

So, as in any case, to have the habit.

The *fifth* sense; the sense of Touching is of good service;

for by their hands men gain wealth.

Some, however, lose life and lands by the same means.

And worthis waryt that is were
Than vthir tynſell is befere :
To tell the al how my*ch*t befall
To lang ara*n*g men wald It call.
Quha kepis thar handis Innocent,
Fow mekle a grace god has tha*im* lent,
As I ſal the exemple tell,
That gothra the bul3one fell,
At anthioth vpone a bryg
Ane armit ma*n* in myd*is* his ryge
Baith Irne and ſteil & fleſch & banis
His awne hand ſtraik in twa atanis.
Sum ſaid the wertew of his ſword,
And ſum to gothray ſaid this worde,
That thai had ferly of that ſtrak
That na man thar my*ch*t ſtrik the mak ;
And [3it] was mony worthiar man
Of ſtrenth and body than vas he than.
And gothra anſuerd ſympely,
Sayand it ſuld be na ferly,
Bot al wais ef*ter* his entent
That hand was kepit Innocent
Fra al wulefull ewil thinge
My*ch*t mak It ſcham or defowling.
Quharfor a gr*a*cious thing I ſay
Is to kep weill thin hand*is* tway.
Thire fyfe witt*is* I haf the tauld,
To profyt [baith] þe 3ong and the auld,
Gif þow can weill tak keip thar to,
As I haf ſaid that þow ſuld do.
To the, my ſone, 3it ken I ſall
The four vertuouſ p*r*incipall,
To gidd*er* w*i*th thar ſiſt*er*is three
Ef*ter*, as I can, I ſall tell the :
The vij to gr*a*ce ar frendis maiſt,
And gift*is* of the haly gaiſt ;

God gives grace to those whose hands are innocent. Take Godfrey of Boulogne, who cut a man in two at one blow.

Even stronger men could not have struck such a blow.

Godfrey says that he tries to keep his hands innocent of evil.

These are the five senses.

Next he will tell the four principal virtues and their three sisters.

With-outin thai*m* I can no*ch*t ſee,
How grace ſuld frendlyk be to the.

The *firſt* is Stalwartness of heart, or Fortitude,

The firſt of thai four principall
Is ſtalwartnes of hart at all
Be mouch diſcomfort in diſtres
No w*ith* *tra*tour*is* in wykitnes,
Bot It may nocht diſtres endure,
No wykitnes war in gud meſure ;
It is the men that ſtandys ewyne
Betwex twa wit*is* : ſa ſtandis al ſevyne,

which, like to the other six virtues, is a mean between two extremes.

Ilkan betwex wit*is* twa
Ar wmbeſet, and ſtandand ſwa :
A-bowe thai*m* is one mekle thing,
And wnd*er* thai*m* is thar vanting,
As I ſal ſchaw the opinly
The thing*is* that I men thar by :
It at I call one mekle thing
Is outrag, our gret ȝarnyng,

The one extreme is boldness.

Als weil to do that ſuld nocht bee,
As It at reſone gevis to the.
That wice is far abowe w*er*tew :
For-thi It is for till enſchew,
It is in rut*is* fals and fell,
As I ſal tech the and tell.

Arrogance, envy, etc., spring from pride.

The firſt of thai*m* is ſuccudry,
Fellony the to*þer*, the thride inwy,
Prid is the ſtok at thai grew in,
I pray the kep the fra that ſyne :
Come neu*er* bot euil of thar of-ſpring :
Tharfore It is one mekill thing,
It paſſis fare at one meſour.
Fore-thi may nan in thaim aſſur.
Alſua gif þow will knaw *and* lere
The gret wanting I ſpek of ere,

The other extreme is cowardice.

It is archnes that can bot hwn
Als weill leuis that ſuld be done

As It that is no*ch*t for to do.
For-thi my ſone tak kep thar-to :
To men the gud leif the contrare
And hawis thire dut*is* ſeire
Radnes that dar no*ch*t take one hand
Scars wrechitnes that neu*er* wan land
Styll cou*er*yt hatrente, that is he
That will no*ch*t luf nor louit bee.
The ſtok of thai*m* is auerice,
That tynis honore and al price,
And than nan vthir froyt may ſpring,
Bot that I callyt our gr*et* ȝarnyng.
That wice fra w*er*tew far is vndyr,
Se to men and have na wondyre,
The men dois al that done ſuld bee,
And thot ſuld no*ch*t be leuis hee,
His p*ar*t is bot at reſone wyll,
May na man ſay at it is ill,
Fore-thi the men is w*er*tew maiſt,
And trew halely of the haly gaiſt.
Quhat miſt*er*is It mar of this to ſay ?
My menyng weil conſaue þow may.
The next wert*e*w is ry*ch*t wyſnes
That ȝarnis neu*er* mar na les,
Bot that þow pres to do, my ſone,
Ry*ch*t as þow wald to the war done.
Gif ilke ma*n* that his is knawinge
And ry*ch*t ſa tak to the thin awinge.
Gif þow beis tretar at conſaill,
Quhar ry*ch*tvyſ þ part is lyk to faill,
A-quit thi part, and ga thar fra,
Or ell*is* ſchap to leif It ſwa,
That ry*ch*t ſuppowell have of the,
And thi p*ar*t wnrap*r*ouit bee.
Gif yow haſ þ owyn frend or kyne,
That wilfoly wald defend or wyne

316 320 324 328 332 336 340 344 348

Fear and hatred spring from avarice.

The mean is best.

The *second* virtue is Honesty.

Do as thou would be done by.

If any of thy friends wrongly claim lands,

Land, ore gud in Jugment,
And it be, eft*er* thine entent,
Contrar to ry*cht*, or to the law,
Be beſy concord fore to draw
Betuex thi frende and thi p*ar*ty,
So that It cum no*cht* wrangwiſly.
To na ſyk end gif that yow may,
Saifand thi conſciens alway:
Gyf þow miſgou*er*nys that, allace,
þow gais out of the way of g*r*ace,
And will co*n*dampnit be alſone,
And fra thin-fur*cht* thi thrift is done.
Gif þow oucht tynis to be lell,
þow ſal wyne eft*er* thris ſo fell.
Tharfor, my ſone, ſuppos at þow
Se wrangviſ men haboundand now
In lordſchip and in gret riches,
Do þow my conſail neu*er* the les.
Set no*cht* thi hart in thar etlyng,
Na conſent no*cht* to wrang vy*n*nynge.
Gif yow conſid*er*is weill, and ſeis
Baith miſcheif and pro*ſ*periteis
Of our eld*er*is, and of ws now,
þow ſal ſe maiſt p*ar*t, as I trow,
Changand of ſtat*is*, vp *and* doune,
For cauſ mowand of gud reſone,
As thai defalt mak of doinge,
Sa hapins maiſt of thar ending:
ȝit wmquhill god*is* p*r*ivate
Wirk*is* the contrar, þow may ſee,
Bot no*cht* but cauſ, wyt þow weill,
Quhe*þer* eu*er* it ſorow be ore ſeill.
The thrid w*er*tew is gud quantice;[1]
That is discret, war and wys.

try to settle the matter according to right.

[Fol. 17.]

Though wicked men prosper,

follow my counsel.

States rise and fall according to their deeds.

Sometimes God works differently.

The *third* virtue is Prudence,

[1] In the margin, gud qwentice.

To fle perell and wyne profyt, by which men avoid danger.
Diſes to chang in to delyt ;
I[t] can bring feid in reſt & pece,
And wykit werk in foly ſeſ,
Til unknawin ken thar office,
And ſubtill craftis as at dewice
ȝhit can ſcho, and pres hire nocht,
That neuer ȝhit ſtrenth of body mocht Bodily strength is not so powerful to assuage tumult.
Raſtrenȝe malis, and amend,
As that nobill frend hir kend,
Unrewlyt ryot red in reſt ;
Me think this is a wertew beſt.
Quharfor, my ſone, gif þow be wyſ,
Oft þow deill with gud quyntys ;
With It þow may thin erand ſpeid, [Fol. 17b.]
Qwhen baith will failȝhe ſtrenth and meid.
Quharfor gud quantice may
Baith ſtryf and dyſeſ put away.
My ſone, luf nocht til haf in ſtrif
With thi nychtbouris, na with thi wyf : Quarrel not with thy neighbours, nor with thy wife;
Gif þai or ſcho has condiſcione
Of nobilnes, or gret Renown,
Do þow rycht ſa, than ar ȝhe meit,
Ewynlik as athir part of det,
Fall weill in concord and bounte :
And vthir ways gyf þat It bee,
That ſcho or thai be contrariouſ if they be unreasonable, try prudence,
To reſone, or to gud wertuouſ,
Aſſai thaim fyrſt with gud quantice,
Gif þow wyll think to ek thi price,
Or to reſtrenȝe that foly
That baith may be reſtrenit by. that both be restrained.
Agan to me gyf þow wald ſay
That þow one neid mone ilk[e] day
Tyne of thi gudis or of thi price, If this plan fail,
Or ellis retwrn thaim wice fra wice ;

consult thy friends,

Quhen al gud quantice falys the,
Than with thi frendis conſalyt bee,
And do ſo wertowß thi part,
That all thi frendis, efterwart,

that they support thee.

Haf cauß to wphauld the, but faill,
That þow has done with thar conſaill.

The *fourth* virtue is Temperance, which has two good qualities;

The ferd is temperans, I trow,
A wertew gretly till alow;

one as regards eating and drinking,

And havis gud qualiteis twa,
As I ſal tel the quhilk ar thai.
A qualyte of temperans
Is ay weill reulyt with obſeruans
Of met and drink, in gud meſour,
That manis kynd dois beſt Indwre
In gud heill and proſperytee,
As þow may conſaif and ſee.

[Fol. 18.]

excess in which destroys health, etc.

Gyf þow wyll thar-of have knawleg,
Þow ſal ſe few of gret outrage
Oucht lange in gud heil lewande be,
Or barnis haf of gret bounte;
For heil and generacione
Is turnyt in corruptione,
And fordois nobilnes of kind.
For-thi, my ſone, haf þow in mynd,
And one meſoure maiſt þow think,
And namly in thi met and drinke.

Be moderate, else not much good will befall thee.

For-thi with ilke day mone þow
Haf intermeting, as I trow,
Be þow a glutone or drunkſom,
Na mekil gud of the may cum.

The other soothes anger,

Alſua the toþer qualite
Of temperans I trow this bee

which overturns men's judgment,

Sobyr meſing of Irous wyll
In wrethfull tyme to do bot ſkill:
For worſchipfull and Irous entent
Our-twrnys ſkilful Jugement,

And mouis men than for to do
That ſchame and ſcaṫht opṛuis [?] to
Repruf, and mekill vthir thinge,
Off es and honore the vndoinge.
For-thi have alway the remembrans
Of that gud wertew, temperans,
Quhen þow art ſtad ocht narowly
With Irous wyll and gluttony.
Thir four wertews principall
Ar to the ſaid now al hall,
That beris the ȝettis of thi refone
Tyll opin and ſtek with diſcreccione;
Throw thaim na wyte may have entre;
Be thar portar of gud bownte
Oblift with all to thine entent:
For he is heill and Innocent
That is [in] purpoſ leſtand ay
To wyrk wyſly and weill alway,
And till ſle foull cumpanye
That þow may ocht be ſcaithit by,
Alſua till ſle al lyklynes
Of yll, that berys lytill les
Charg of repruf to manis ſicht
Than dois the deid is done wnrycht:
Quhill he Is hangit that neuer ſtall,
For he was fundyne the theif with all.
Sa demys men be lyklynes,
Quhen nayen bot god wat ſuthfaſtnes.
The formeſt of thai ſiſteris three,
The quhilk I ſpak of ere to thee,
Is ſtedfast treuth in weill and way,
And has gud qualiteis tway.
The first of thaim is traiſt trowand
In god, atour al thing levand,
To louf and lufe and dout al thre,
Sene he maid mankynd for to bee,

456 460 464 468 472 476 480 484 488

and undoes honor.

These, then, are the four principal virtues.

He is sound who purposes to act rightly.

[Fol. 18b.]

Avoid all semblance of wrong;

for men judge by appearances.

The *first* of the sister-virtues is Faith, which has two good qualities;

one, trust in God above all;

That is the maiſt gud, wyt þow weill,
To be a man, and se and feill
Havand the to*þer* *pro*ſperyteis
Faland to mankynd, as thow ſeis;

For God gave man life,

Fore atte fyrſt tyme god maid ma*n*,
He gaif hyme lyf and ſpret*is* than,
That eu*er*-mar monen leſtand bee,
That is a noble *pro*ſperytee:

and made him in his own image;

And formyt hym his awn fygur.
Quhar is thar ony ſyk honore?
And gaif hyme wyt, reſone & ſkill,
To knaw and wyt baith gud & ill;

and has promised to raise all men at the last day,

ȝhit has he he*ch*t to do weill mar—
Tyll raiſ þ al me*n*, rycht as thai war,
On domyſday, lewand ilk ane,
And al perfyt, and [with] fawt nane,

to be judged as they have lived.

That tyme to tak thar Jugme*n*t;
Ilk man Jugit be his entent,
Eft*er* as his deid was gud or Ill,
Hyme ſelf to dome*n* ſal be his will.

[Fol. 19.]

Thar me*n* ſal ſe, throw godis mycht,
That al thing ſal be demyt Rycht.
This treuth will have no questione,
For god has grantit na Reſone

To men till knaw the qualite
Of his micht, na of his maieſtee.
I-will no*ch*t þow, my ſone, for-thi
Trow this in god al ſympilly?

Simple truth is of more might than any cunning.

For ſympill trewth is mar of my*ch*t,
Than is al ſciens of al ſlycht,
As ancet lady ane the buke
Can ken, gif the lyk*is* to luk,

How treuth the godin hart vpbar,
Quhe*n* the vij ſciens had falȝet are,
Quhill ſcho com to the hieſt hevyne,
And wan price our the ſciens ſevyne.

Can nan ſa weill the vays ry*cht*
Till the firſt makar, maiſt of my*cht*,
As ſimpill treuth can, trow þow me,
And thar ſal g*race* ay fundyne bee.
The quhilk ſuld maiſt mak the keping,
Gif þow be worth to have ſyk thing.
Off treuth the tothir qualytee
I call baith gud and fair lawte.
Quhar eu*er* that vertew has rapar,
It helpis weill and endis fair:
It louis licht and cumpany
Of ilke gud man & worthy;
And thar is nan ſo fals a man,
That he na wyll lawte luf ȝit than,
And ſay that gud war to be leill,
Þo*cht* he wald ell*is* thar cla*this* ſteill.
It is honeſt in ilke place,
And neu*er* ȝit wald diſpleſ to g*race*.
The fareſt merour in to luk
The falow that neu*er* trouth forſuk,
So ſympill of ſtate he can be ſen
That quha ſa knew It wald no*cht* wein,
And he had lent thar pennis thre
That neu*er* thai agan quit ſuld bee.
Bot It is feilar at al dewice,
Thir lwmbart*is* gevis it mekle pr*ice*,
Thai dar weill bett*er* traiſt thar tyll,
Than tyll the emp*erouris* wyll,
Or till his obligatioune,
Fore all his riches and renoune.
Quhe*þer* þow may, ſone, a pwre ma*n* bee,
Ore gret riches growin to the,
At-our thi powar preſ þow the no*cht*
To tak to cryans þocht þow no*cht*:
Fore ay quhill þow art funde leill;
All worthi ma*n* wyll w*ith* the deill,

528 Simple truth best leads to God.

532 The other quality is loyalty, which

536 loves honest men's company;

evil men praise it.

540

544

548 [Fol. 19b.]

552 The "Lombards" trust to it more than to the Emperor's bond.

556

Rich or poor, fear not,

560 if thou be leal, honest men will deal with thee.

And do the eſ ſ and *gre*te honore,
And for na miſcheif ſe thi diſhonor.
Quhen ilke thing cu*m*is to the lycht
Than lawte faireſt is in ſicht.

The *second* sister is Hope, which gladdens the dejected,

And hop, the to*þer* ſyſter next,
Can weill mak blycht, & bailful breſt
That diſcomfort has maid al mate,
Scho can refreſ ſ and bring to ſtate.
Scho can refreſch a ſary thing,
And mak w*ith* wyt recomfortinge.
Gud hop left neu*er* hire frend at *þe* laſt,
For p*er*ell na for miſcheif maiſt,

and is joyous in distress.

And be ry*cht* bly*tht* in gret diſtreſ ſ,
Baith danſ ſ and ſinge weill neu*er* the leſ ſ.
Gud hop left*is* ry*cht* to the ded,
W*ith* hir comfort and hir gud red.
Sen gud hop is of ſik bounte,

Therefore do not abuse it, nor covet other men's goods,

Diſpone It no*cht* in vanite,
Na ȝit in wnſkilfull ȝar[n]ing ;
Gif *þ*ow will cum to thi etlyng.
Hop no*cht* to have, atour reſone,
Ane vthir ma*n*is poſſeſſioune,

[Fol. 20.]

His wyf, his gud, na ȝit h*is* land ;
Sik hop is wnp*er*fyt failȝeand
Als lang as *þ*ow, an vthir may
Haf lyf, and bruk *þ*er ȝarnyng ay,

and so incur loss.

And *þ*ow may wyt nan vthir thing,
Bot errour of that wrang venynge.
Gif hop be led w*ith* reſone fur*cht*
And wrang venynge vas neu*er* wor*cht*,
Set al thi gud hop thar in maiſt
In lypnyne of the haly gaiſt.

Trust in the Holy Ghost, who first suggests hope.

Trow *þ*ow ry*cht* weill that it is hee
Bring*is* to purpos al gud bounte,
And ſett*is* gud hop firſt in tho*cht*,
Haldis hir vp, and falȝeis no*cht*,

Quhill gud purpos be brocht to end,
And levis hir *grace* vpone to spend:
Sa that gud hop in ilke place
Has gret fauore help & grace.
The ȝongeſt ſiſter of thai thre
I wyll no*cht* be forȝet *with* thee,
That is dem cheryte the meik,
Sa gud to pur folk and to ſeik,
With twa en *gra*cious at neid,
Full of peite and almouſ deid.
Þocht ſche be ȝongeſt, wyt þu weill,
Scho is maiſt tendire for to feill:
Thar is na *cre*atur levand
Sa weill louit, I wnd*er*ſtand,
With hyme that maid ws al to bee,
As is that madyne cheritee.
For is nan ſo witty and ſo wyce,
Na riches havand of ſyk *pri*ce,
Na gret lordſchip, na dignite,
Beand foroutin cherytee,
Than It is as a thing of nocht:
Fore-thi, my ſone, have her in tho*cht*;
Scho has diſpyt at all inwy,
And ȝarnis na thing vrangviſly,
Scho is louand in kind lawtee,
Vncouatice, of gyftys free;
Sa ſais paull in his doctryne,
Thai are his vordis & no*cht* myne.
Than luf as *þow* wald louit be,
And gif as þow wald tak to the;
Luk þow gyf thi gud weil than
Gif that þow be to pwr a man
And be anoyt in thi tho*cht*,
Fore þow wald gyf and þow may no*cht*;
A rich ma*n* gyf that þow bee,
Luk one thi almouſ þou be free,

The *third* sister-virtue is Charity,
full of pity and almsdoing.
God loveth charity above all things,
and without it,
all things are as naught.
She hates envy,
[Fol. 20*b*]
as Paul says.
Give thy good will if thou art poor.
If thou are rich, give freely,

To thaim that are in miſtyr grete
Gyf of thi met and of thi drink,
And alſua of thi vthir thinge
To help thir nakyt with cleithinge.
Sice dedis empleß maiſt to grace
That ſuld be lard to thi purches,
And ſtanch the vreth of god almycht,
And fordo wengans in his ſicht.
Scho berys with hire lycor ſchyr
That ſlokins ſyne as vatter fyre.
Suppos þow had done al the ſyne
That mocht do al thine euen kyne,
Scho is of powar, wyt þow weill,
To get al forgevyne ilka deill.
The ſevyne giftis of the haly gaiſt
Are thingis that ar bleſſit maiſt,
For thai rek vp rycht to the hevyne,
And al that cumys of thai ſevyne,
Baith luf, lawte and chaiſtite,
And al gudnes, with al bountee,
Springis fra thaim, and fra thar place,
As the deuiſions ar of grace:
That place is ſuthfaſt in blythtnes
And ful of grace and al gudnes,
That is to ſay the fyrſt moware,
That gouernys al thing les & mare.
Quharfor leif nocht in wrang vynynge,
To call ocht elles bleſſit thinge:
Sa burly bewtee of perſone
That failȝeis with corruptioune;
Fore bewte leſtis bot a quhill,
And ȝet oft tyme It prowys Ill,
Baith fals, fell, fainte and faikyne.
Of ilkane couth I tell a takyne;
Bot fore-thai ar to heir hatſome,
Me lykis for to leif of as dwme.

and so quench God's wrath,

as water quenches fire,

whatever thy sin be.

The *seven* gifts of the Holy Ghost are most blessed.

Their place is full of grace and goodness.

[Fol. 21.]

Call not beauty blessed,

for it is deceitful.

But I will leave off, lest men call me hypocrite.

Sum men mycht have me in diſſpyt,
And call me lyk ane ypocryte.
Bot neuer the les for ſyk contrare
Cal nocht the thing bleſſit that is faire,
Na ȝit cal thane na bleſſitnes
The gret haboundans of Riches.
Vyninge of thaim is cowatice,
Tynſell of thaim is dolorus,
Kepinge of thaim is curaiouß,
Ending of thaim is awantrous,
In all this is thar bot diſeß.
Quhat bleſſitnes has than richeß ?
I trow quhai, that the ſuth will ſay,
Sal nocht fynd cauß to bleß þaim ay.
Fore quhen men lypnis in thaim maiſt,
Thai fall & failȝeis and has na left.
Cal nocht ȝit bleſſit be reſone
Wardly honore, na ȝhit renowne.
And farly nocht thocht I ſay ſay,
Fore men may weill ſe, ilke day,
Renown and honore faill & fall.
Suppos It faire nocht ſa with all,
It hapnis oft in mycht to bee.
Quharfore, my ſone, I ſay to the
Call honore bleſſit bot in waiſt,
Beand bot giftis of the haly gaiſt.
Sic honore hapnis in renoune
Fore cauß of Her concluſioune
Of tyrandry and fals vynynge
That neuer had part of bleſſit thinge.
Call nocht ȝhit bleſſit gret delyt
Off fleſchlyk es, na appetyte.
To knaw thi imperfeccioune
It blindis thi diſcreſſioune.
Ay quhill ſum tribulacioune
Mak thare Interruptioune.

672 Call not riches blessed,
676 for he who tells truth will not bless them always.
680 Call not worldly renown blessed,
684 for it fails,
688 and when ill-won cannot be blessed. Nor so call pleasure,
692 for it blinds us to our faults,
696
700
704

[Fol. 21b.]

1556 Sa that diſes is mar perfyt,
And bett*er* thinge than is delyt.
while pain teaches us to know God, and ourselves.
Throw diſes may þow wyt & feill
To knaw god and thi-ſelwyne veill.
1560 A gret delyt is blynd alway,
And ſeis ry*ch*t no*ch*t bot eƃ and play,
W*ith* wyll and ȝouthed duell*is* hee,
Quhill eild and deſeƃ cu*m*yne bee.
1564 Than ar thai all had in diſſpyt
That ere ware maiſter*is* of delyt,
And haldin wrechis for thare play,
Quhen ſyk delyt is went away.
The seven gifts are at war with the seven sins,
1568 Thir ſewyne gift*is* I ſpak of ere
W*ith* ſewyne vicis thai are at were.
Thai ar the dedly ſynis ſewyne,
W*ith* al thar branchis, od and ewyne.
for a knowledge of which go to the book of confession (as I am neither monk nor friar).
1572 Gyf þow will knaw thar condiſcione,
Ga to the buk of confeſſione.
Thar ſal þow fynd quhat that thai are
And al thar branches,[1] les and mare,
1576 Weill bett*er* than I can declar:
Fore I am no þ*er* monk nore frere,
That can diſcryf thar fals miſſourys,
Sa weil as ſum wiƃ confeſſours.
This book tells of the ten commandments,
1580 That buk can tech the and ken
Alſua the co*m*ma*n*dment*is* ten,
That god wratt w*ith* his awn hand,
And gaif moyſes, till wnd*er*ſtand
[Fol. 22.] which teach men to live righteously.
1584 How men ſal led thai*m* ry*ch*twiſly,
And nocht diſpleƃ his ſenȝory,
That gevis al gud honore & grace,
As he ſeis cauƃ in ilka place.
If thou art a clerk,
1588 Quharfor a clerk gif that þow bee,
I pray the reid the buk & ſee
take the book in hand.
And beſy the till wnd*er*ſtand,

[1] braiches MS.

And take thai tretyß weil one hand :
Thai trawalys ſal the think ful ſuet :
Suppos þow think thai do the lete
Of ſa lang tyme in vthir thinge,
It ſal the cum to gud endinge :
And gif þow be a lawit man,
Sum confeſſour þow get the than,
That gud conſciens havis and wyte,
And tell hyme eu*er* ilka wyte,
That movis the one ony vyß ;
And as he ſal the devyß,
Fulfill ſic pe*n*ans as he the gevys.
For þ^{u} wat neu*er* how lang þ^{u} levis :
þow ſuld be tendyr of that halue
Well mar than the fleſchlyk halue :
For war þow hurt and wondyt ſare,
W*ith* al thi my*ch*t þow walde no*ch*t ſpare
To procure the ſum leich gude :
But trow weill he is were na void,
That ſeis hyme ſelf in dedly ſyne,
And can ly wondyt ſa thar In ;
Sa lang ſall he neu*er* do weill,
Na neu*er* have hap to met w*ith* ſeill ;
And gyf he hapnis ſua to de,
It is na dout his ſawll ſal dre
To mekle penans and to fell,
Gyf he enchapis the pyne of hell :
Fore thar is no*ch*t bot m*er*cy ane
To ſaufe the ſaule that ſwa is tane.
ȝhit ſulde þow knaw ſum vthir entent,
Fore dout thai twrne thi Jugment,
And ſpill and p*er*wert thi reſone
W*ith* wrang de*ter*mina*cioun*e :
Quhill one of thai*m* thi hart is nere,
Baith tho*ch*t and wyll is ſet one ſtere,
And al thi ſpret*is* ſet vnricht,

744

748 If thou art a layman, tell all thy thoughts to a confessor,

752

and perform the penance, which he enjoins.

756

760

He is a fool, who continues in deadly sin ;

764

His soul will suffer penance, even if he escapes hell.

768

772

[Fol. 22*b*.] Some motives pervert men's reason.

776

And wit and reſone out of ſicht.

If thou art wise let these pass by,

1628 Quharfore, gif þow wyll wyrk vyſly,
Lat ſik entent*is* hail ga by;
Quhill tho*ch*t and will be ſtablit clere,
And wi*th* [þi] reſone frendis deir,
1632 Be ſet to ſay the thar awyſ þ
To have honore and ek thi price,
and listen to good counsel. And gif the conſail of p*r*ofyte:
At ſcham and ſca*ith* have thai diſſpyt,
1636 And gevys conſell to the beſt;
These motives are, To thar awyſ þ þow may the treſt,
Bot ſic motyf [may] mar the mare
As I ſall tell the quhilk thai are.

the *first*, great Joy, which exalts men's spirits too much. 1640 The fyrſt motyf of thai*m* cal I,
Gret Joy that hapnis ſudandly,
To ſteir thi ſpreit*is* hie one hycht,
That thai can no*ch*t dete*r*myne ry*ch*t;
1644 Fore wedand Joy beand in vages
Latt*is* al ſuthfaſt gud knawleges:
When thou art under this, decide nothing. Quharfor, quhill ſic thinge is in tho*ch*t,
Of thi purpos dete*r*myne no*ch*t.

The next is great Sorrow, which casts down men's spirits, so that reason is reft from them; 1648 The tothir motyve next I call,
Quhen ſorow gret hapnis to fall,
And cast*is* doune thi ſpret*is* ſwa,
That reſone is al reft the fra.
1652 þow may no*ch*t dem quhat is the beſt,
Quhill thai be bro*ch*t agane to reſt.
That ſuld reull the wi*th* richt entent,
As ſpret*is* of gud Jugment:

whilst cast down, decide nothing. 1656 Quharfor, quhill thai ar caſtin doune,
Mak na dete*r*minacionne.

The *third* is great fear, which The thrid motyve I cal *grete* dout,
That garr*is* al thy ſpret*is* lout,

[Fol. 23.]

1660 And bow for radnes of meſure,
Fore thai may no*ch*t distres endur.

makes men sad; In ſyk tyme luk that þow be laith

For to mak ony band or aith,
Ore conclud ony vthir thinge,
May twrne eft*er* to repentinge:
Wanhop I cal the thrid movar
To mak thi ſpret*is* leſ or mare,
In wau*er*and for-wynynge,
Or for ſum vthir new ȝarnynge,
That nouthire wyt na reſone may
Remove ſyk hop to put away,
Quhill hop of ſyk wau*er*and venynge
Be bro*ch*t to reſt fra ſyce etlynge.
The fyrſt movar I cal bot yre
That byrnis in thi tho*ch*t as fyr,
For malancoly and diſſpyte
As ƿow can Fynd nae for to wyte
Na to prolong fellony
The cauſ of thi mala*n*coly;
He is no*ch*t wyſ na happy man,
Det*er*mys his entent as than.
The maſt motyve that I of red,
That is miſknawlege of ȝouthed,
Tyll wnd*er*ſtand, ſum mar, ſum les;
As I ſal ſchaw the ſum deil lyk
Baith gudly cauſ and ry*ch*t kindlyke
Dec*er*nis of the kynd of man;
That thai can throw condiſcions ken
Condiſcions of thi qualiteis
That growis to thai*m* as pr*o*priteis,
As cauſ and diſpoſicione
Hapnis in thar concepcioune:
Sum quhill of clen and ſubtil kind,
Sum quhill of mar and wondir strind,
Sum quhill as fad*er* and mod*er* is
In ſtet of grace, ſum mare, ſum les,
Sum quhill as conſtellacions

816 and is called Despair.

820

824 The fourth is Anger, that burns like fire.

828

832

836 Next comes youthful Ignorance, which is difficult to understand.

840

844 Certain causes produce certain qualities at conception,

848 as the parent's state of grace, the stars, etc., [Fol. 23*b*.]

Rignys of gen*er*aciouns;
Ilkan of thir inclyn ȝe may,
Bot nan thi fre wyll put away:
Than þow may v*er*tew lere & have,
W*ith* thi fre wyll, atour the lave;
Set the tharfor, in thi ȝouthed,
To knaw thir pointis that I red.

but thy free will can put none away.

First it is good to know thy probable qualities,

Fyrſt is miſt*er*full to thee
To ſpek and knaw thi qualyte.
Tuichand the diſpociſioune
Hapnand of thi conſeptioune,
That thow inclynis to throw kinde
Ry*ch*t tend*er*ly have in thy mynd.
Gyf þat þow can p*er*ſaue thar by
The weill diſpoſyt and ſubtilly,
And have of kind baith clen & pur,

whether likely to win honour,

To ſet the for to wyne honore
W*ith* craft, ſciens ore m*a*nhed,
Quhe*þer* ane ore al may bett*er* ſped.

or, if thou be dull,

Gyf þow be rud, and no*ch*t ſubtyll,
Na can no*ch*t weill enſchew p*er*ell,
Na mak diſſynnulacione
As wyll warldly *con*diſcionne,

give not thy heart to high office.

Sat neu*er* thi hart, na thi etlyng,
To have gret thing in gou*er*nynge.
To ſchap to leif in ſympilte,
Evynlyk honeſt and w*ith* lawte.
For ſen vnſubtill that are fals
Eſchapis vnhyngyt be the hals,

Such men bring punishment on themselves, as thou may see.

Fore rud me*n* can no*ch*t gou*er*ne thare vice,
Thai ar punyſt and tynis thar price.
As þow may weill enſampill ſee
Of weill ma na of twa ore thre:

If thou art such,

And gyf ſyk be thy qualytee,
The warld empleſ ȝ no*ch*t to the,
Na þow can haf thar of delyt,

Bot erer haf It in diſpyte: [Fol. 24.]
Quhen þow art ful eild cumyne to, when old enough,
And þow can knaw, quhat þow can do,
And nocht repent eft*er*wart;
Than cheſ the vyſly ıyk a part, choose thy business,
Quhe*þer* it be to relegioune,
Or ell*is* gud deuotioune,
That hapnis to thi part to fall,
And hald the content thar with all; and contentedly
And preſ þe to nan vthir end:
Thank god of al thing he vyll ſend, thank God.
And think thar ma na diſeſ bee
Than thar of neid ſal grow to the.
Twichand thi diſpoſicioune, The stars he leaves to astrologers.
Mowand throw conſtellacioune,
Thir maiſterys of auſtronomy
Can the cauſ ſchaw & can nocht I:
Quharfor better to be ſtyll
Than ſay vnknawandly thar tyll,
Bot luk one no wyſ þou conſent
For tyll determyne thin entent,
Quhill ſkilfull tyme our paſſit be,
That thai may knaw thi propretee:
Sa that thi diſpoſicioune Let thy disposition and decision be accordant.
And thi determynacioune
Accordand be of an aſſent:
Than art þow weill at thin entent.
Be thai diſcordand, wyt þow weill,
Full gretly dyſeſ ſal þow feill,
And oft in point gretly to blame,
That may the twrn to ſcaith & ſcham.
Be war for-thi and haf gret dreid,
Quhill þow be paſſyt thi ȝouthed: Be watchful over thyself, till thy youth be passed.
Than efter dispoſicioune
Mak thi determynacioune.
Bot gyf that þow diſpoſit be,

Avoid vice.

Fra vyc*is*, ſone, reſtrenȝe the
With wertwis, as I haf the tald,
Thai may help the baith ȝong & ald.

[Fol. 24*b*.]

He will not advise about taking a wife or not, as many things turn contrary to expectation.

To[1] conſail the a vyf to take
Or ȝit to leif, that I forſak:
Quhill hapnis honor and quhill es
Of ſtrenth, of kyne, & of riches,
To ſum m*a*n ane to ſum m*e*n all:
And contrar hapnis oft to fall:
Agan al lyklynes of ſkill,
Sum hapnis gud, & ſum Ill,
As thai ar in thar qualitee,
Or ell*is* as thai haf cauſ to bee.
Quharfor awyf gyf ƿow wyll haf,
Tak lyklynes, atour the laif,
Of *con*tynans, and of *per*ſone,

If thou take one,

Of gud lynag, and gud renown.
For comonly thai folow kynd,
And gretly to the mod*er*is ſtrind,
Sen thar is bot the lyklyeſt

let her be of a good mother.

Hald ay gud mo*ƿer* doch*ter* beſt:
And leid hir wyſly w*ith* fauore,
Gyf ƿow wyll haf eſ and honore.

If she be badly led, she will become shameless.

Be ſcho in langour led, & blam,
Scho wyll forȝet quhat is ſcham,
And fra thin-fur*cht* worth mar hardy,
Than ony beſt is vytt*er*ly.
Is nothir ſcaith, ſcham na dreid,
Agan hir wyll may than tak ſted.

Treat thy wife well.

Be war, my veddyt ſone, for-thy
And treit thi wyf rycht tendyrly;
And gyf hir cauſ of gud bounte,
Sa that defalt be no*cht* in thee.

If the fault be on her side,

Quhill ſcho treſpas to the in deid
Fra thyne-fur*cht* lat hir ſelf hir leid,

[1] In the margin Nota de uxore.

And wyrk al-an *with* that wnſkill
That ſcho has choſin hir wyll.
And þow had ere of hir delyte
Haf than hir dedis in diſſpyt,
And thar-of haf þow noys nane,
Scho wyll tak hyr the contyrpan, [Fol. 25.]
And al the ſurplice of the ſchame
Scho wyll bere bauldly *with* the blam:
Bot do þow ſa thine awne part,
That nane reprufe the eft*er*wart,
Na ſa that ſcho was cauſ in the
That ſuld amove It ſo to bee.
Gyf þow be ma*n* of ſpekin wyß,
That can *with* lordys vyne gret price,
Set neue*r* thi wordis our meſour,
Na pled no*cht* bot for thine awn honore,
And for thine awne poſſeſſione,
That wrangvyſly It ga no*cht* done:
Fore wyll þow glaidly Int*er*met,
þow ſal no*cht* wyne thare-one abyt,
Bot ay grow mar & mar *in* fed
For cauſ of mwtyue and of pled,
þow ſal oft have ful gret magre,
And lytill p*r*ofyt to the bee;
Bot t*ra*well gret for frend & kyne,
And mar diſpend na þow may vyne,
And vphald cauſ wrangwyſly,
And for-do ry*cht* of thi party,
That drawis *con*dampnacione,
That mone have gret punyſcione:
Than war the bett*er* hald the ſtill,
And spend no*cht* thi gud all in Ill.
Trow weil, It mone be ſwa, ore vere,
Fra þow be mwt*er* at the bare.
Gyf þow be ſet to m*er*chandiß
Quhat thing þow byis, ſe to the *price*;

act so that thou canst not be blamed.

If thou art clever of speech,

plead only for thine own.

If thou interfere for friends, it will be to thy loss.

If thou be disposed to trade, deal wisely,

And to the diſſpens maid thar by,
And ſell thareft*er* wyſly.
3arn no*ch*t vynyng at-oure meſour,
For dout It ſal no*ch*t weil Indwre.
Luf no*ch*t gretly aithis to ſwere,
Na fyrſt no*ch*t mekyll of thi gere.

and for ready money. [Fol. 25*b*.]

Tak erare gud pay, and leß vyny*n*g,
Than hecht of mare & fyxft thy chyinge;
Fore m*er*chandice wald, Ilka day,
By and ſell w*ith* reddy pay;
And It is wnreddy payme*n*t
That þow haß friſtit out or lent.

Trusting is opposed to trade.

Quharfor, fryſting me think *con*trare
To m*er*chandice and mone empare,
And ſum quhill mak thi frend thi ſa,
Or þow thin awne may get hyme fra.

If thou decide to serve a great man, be true to him;

Gyf þow be ſet to ſ*er*ue a lord,
Thinkand to have ſu*m* gret Rauard,
Be lel, lufand, and debonare,
Honeſt, wnſwere, & anſwer fare,
Baith to thi lord and to thi pare,
And to the les als veil as mare,
Of meſur and of gud ma*n*hede.
Gif þow may one this vyß the led,

and thou wilt be rewarded.

Thow ſal no*ch*t fail a gud revard.[1]
And, gud ſone, ſerue a my*ch*ty man
And kep weil to thi labour than;

Rather serve a king,

And althir ereſt ſerf a kinge;
Fore tyll hyme fall mekle thinge,
That may no*ch*t leß his ſtat to gyfe,
And may his ſ*er*uand weil raleif.
That ganis no*ch*t a king to hald,

for he, without loss to himself, can give much.

May rich a ſ*er*uand many fauld,
Gif he be graciouß and vyß,

[1] Here there is a space in the MS. as though a line were left out. There is no line to rhyme with 1017.

And can haf er to gud ſeruiß.
Quhat lord that can nocht veil do ſwa,
Leif of, and farly gang hym fra.
Bot always ſerf hyme elyk,
Quhill þow haf tan thi leif but ſwik,
And alſua quhill þow haf gud wyll.
Bot gif he do the al wnſkill,
And ȝhit bot þow be knawin veill,
Þow ſal bere al the blame ilk deill :
For comone voice is ſum deil laith
To greif a lord, ore mak hym vraith.
Gyf þow wyl ſauf þe fra ſchowris
Of gret diſeß, of new amouris,
Be weil ware vith the fyrſt meß,
Gyf þow wyll efter leif in peß :
Luk nocht hire browis oft betwen,
Quhill þow have at dam reſon ben,
And tak thar thine avyſment,
Gud hop is ay of hire aſſent :
Thai twa be lyklynes can see,
Gyf þi ȝarnyng may grow to thee.
Gyf thai twa ſais the nocht bot nay,
I pray the vryth thi wyll away ;
And gif dyſſpyt at vantone wyll
That hop and reſone ſais na tyll.
ȝhit tell I nocht this tail to the,
Tyll wnderſtand in ſyk degree,
To gare the leif of thyne amouris.
Youcht, gret riches, & gret honouris
Be lyk for to mak the latinge
To bring to purpos thin etlinge.
Fore manly men, worthy and wyß,
May vyne honore, riches & price
That may thaim weill to purpos bringe,
And gar enſchew of thi luſing.
Bot gyf thyne amouris be to the

1028

Serve thy lord always the same, till thou hast left him.

1032

1036 Rumour spares lords.

[Fol. 26.]

1040 Beware of falling in love;

consult reason and hope.

1044

1048 If reason and hope oppose thee, give up thy love.

1052

Yet give not up all love.

1056

1060

Give up thy loved one if she

be too near of kin : or if she be wedded,

To nere of kyne or alye :
Or gyf ſcho be vedit *with* man,
Say to gud hop aud reſone than ;
Gyf thai twa frendis can no*ch*t find,
That ſcho may ſyk a band wnbynd ;
I pray thee, reul the as thai red,
And no*ch*t abyd that man*is* ded.
Quha wyll abyd, and be no*ch*t bet
Quhill ded haf done h*is* *cer*tan det,
Is ſeldin lord of his delyte,
Bot tynis tyme, eſ and *pro*fyt.
The best remed of al ſic thing,

wait not for her husband's death.

The best thing is to leave off at once, before her charms over-come thee, and thou find it

War to lef of þe bygy*n*yng,
Befor that ſicht ſuppr*iſit* bee
Of ſwet *ſer*uice and gret bewtee,
Vith gud *con*tinans of gud havinge,
With faire ſembland of Suet lufinge,
With cu*m*lynes of coloure clere,
With blythnes of hir lauchand chere,
With farandnes of fair faſſone,
With pleſandnes of p*er*fyt perſone,
Sice ar the p*er*ellus merour*is*
Entiſand ȝonge me*n* til amour*is*,
The ofte*r* that me*n* luk thai*m* in

[Fol. 26*b*.]

hard to escape.

The were away fra thai*m* thai vyne.
Fore-thi, my ſone, do as I ſay ;
And it ſal lyk the, dare I lay.
Ore þow luk oft in ſyk meroure,

Consult reason and good hope.

Tak reſone to thi conſuloure,
And gud hop, as I ſaid the ere,
And pres to do as thai the lere.
With luf is langſu*m* lyf to led
Quhar thai twa can no*ch*t help na ſped.
Syk luf vanhop wyll were away,
And wantone wyll ſal tyne the pray.
Tak gud kep al wais to this paſe ;

Fore here ar vrytin, in lytill ſpace,
Sum thing*is* that may help & ſped,
To knaw the cours of thi ȝouthed:
And of the mydys, and of thin eild,
As þow has feld, and mar ſal feild.
Sum tymis at the princypall
Of eild, as the I rekin ſall,
Ilkan of thai*m* haſ ſere ȝarnyng*is*,
And ſere entent, and ſere etlyng*is*;
Sa is our tyme vnſtable here,
And led *with* mony fanteſeis ſere,
That chang*is* ay condiſcione
To thar ſympill *per*feccioune.
The formeſt of thire eild*is* ſere
I ſet *with*in the fyrſt thre ȝere.
Than buſk*is* child to ſpek ore ga,
And to wyt quhat is na & ȝa,
Sa lang can no*cht* ell*is* cheld think
Bot one the met, and one the drink,
On noryſ, and on ſlep, thai thre;
Syk is the formeſt *pro*prytee,
Ry*cht* as a beſt child can no mare,
Bot lauch ore gret for Joy & care,
Na beſt has thai twa prop*er*teis
Bot ſeid of ma*n*kind, as þow ſeis.
This eild has kind of grovin thing,
And as beſt it havis ſcilinge.
The to*þer* eild, I wnd*er*ſtand,
Is fra thre ȝer to vij leſtand.
Sa lang havis child wyl alwaye
With flour*is* for to Jap and playe;
With ſtik*is*, and *with* ſpalys ſmall,
To byge vp chalm*er*, ſpens & hall;
To mak a wicht horſ of a wand;
Of brokin breid a ſchip ſaland;
A bunwed tyll a burly ſpere;

Attend to what is here written.

Each age has its various desires and pursuits.

The *first* age up to three years old,

[Fol. 27.]

when the child thinks only of food and sleep,

laughing and crying,

The *second* age is from the 3rd to the 7th years.

The child plays at building houses,

and making ships,

and decking itself with flowers.

This age is innocent, and neither the best nor the worst.

The *third* age is from the 7th to the 15th year.

Then springs up reason,

most perfect after the 30th year;

[Fol. 27*b*.]

without this grace, even emperors and kings

shall have shame and loss,

and their successors, for want of it,

And of a ſeg a ſwerd of were;
A cumly lady of a clout;
And be ry*ch*t beſy thar about
To dicht It feteſly w*ith* flour*is*,
And luf the pepane p*ar*amour*is*:
And be ſyk vantone vyrk weill
Thi dayly dawark is done ilk deill.
This eild is ly*ch*t and Innocent,
Suppos It want gud Jugment:
For-thi I bleſ it no*ch*t as beſt,
Na ȝit I wary it no*ch*t as verſt.
It growis vp as gerß, or tree,
And as a beſt may feil & ſee.
Ekand the thrid condiſcioune
Þow ſal conſauf It as reſone.
The thrid eild, eft*er* my*n* entent,
As fra vij quhill xv be vente;
Than ſpring*is* rut*is* of reſone
That ber*is* the froyt diſcreſſione.
Bot thai ryp no*ch*t ſa haſtely:
Quhen thretty ȝer ar paſſit by,
Than cum thai to p*er*feccione,
Baith reſone and diſcreccione,
And bring*is* fur*ch*t gud Jugment,
Tyll ordan weil of thar aſſent;
Gif ony grace be grantyt thare
Fore gud diſert, as I ſaid are.
For, wyt Þow weill, for out that thinge
That nothire emp*er*our, na king,
Na kny*ch*t, na clerk of na degre,
Than he ſal oft anoyt bee,
And ſchame or ſcaith have til h*is* p*ar*te;
And ſum of his, thar eft*er*warte,
Sal dere aby, and ſay "allace!
We wat no*ch*t quhy vs vant*is* gr*ac*e;"
Fore vnd*er*ſtandinge haf thai no*ch*t,

Na can no*cht* dem, na have in tho*cht*
Thar for-bear*is* werk na deid;
Na can no*cht* weil thai*m* ſelwy*n* led:
Bot infortone thai*m* in grewys.
Thai ſay god wrangvyſly to thai*m* p*re*wys,
Aud wnd*er*ſtand*is* no*cht* that he
Conſide*r*is cauſ, and qualytee
Of al thing ſal be and was:
As gud diffèrt w*hich*, or treſpas,
Have revard or pwnyſſione:
And that is his p*er*feccione.
The firſt movar w*ithout*in dout
Sa evynly ledis al about,
That w*ith* a balance ba*th*t hald*is* hee
To wey baith cauſ and qualytee,
As gud diffèrt wyll thar to lay,
Or treſpas wyll tak away,
Als veill a kynryk as a croft
Beis in thar balans laid on loft:
For wyt þow weil, he ſittis heich,
And has a balans larg and dreich,
That weil may harvry al at anis,
Baith vind and watt*er*, erd & ſtanis:
All haſ he turnand one a pyne
As hyme lyſt luf and deil in twyne.
Than, think me, me*n* ſuld be ry*cht* laith
To greif hyme, and to mak hy*m* vraith,
That honor, es, or poſſeſſione,
Throw loue, ore grace, ore throw renown,
In til his hand has hyngand ay
To gyf, ore len, or tak away.
Cauſ quhy I ſpek ſa mekle here
Off gud diffèrt, I wyll ȝow lere.
In this eild that ſpek*is* her to
The thing that ilke man ſuld do;
His beſynes in that ſeſſone,

1172 cannot rule even themselves, but blame God, who

1176

1180 grants it according to men's deserts,

1184 which he weighs as in a balance,

1188 high and low alike.

1192

1196 Men should be loath to grieve [Fol. 28.] Him, who can give or take away all honours and wealth.

1200

1204 Why I speak of good deserts.

In this age the roots of reason should be carefully tended,

as she tells us the difference between things.

What to do and what to avoid.

[Fol. 28b.]

Do nothing against her wishes.

She is now, however, young and weak, and does not prevent playing at ball,

Quhen rut*is* ſpring*is* of reſone,
That thai be kepit fare & clen,
And tend*er*ly always meyne,
That reſone gevyne vas to al me*n*
To gare vs vnd*er*ſtand and ken
Quhat is wertew, & quhat is vyce;
And quha is full, and quha is vyſ;
Quhar-for men ſuld have gud p*ar*done,
And quharfor Ill pwniſſionne;
Quhat is ſoure, and quhat is ſwet;
Quhat is all ſytand, and quhat is met;
Quhat thinge is foull, and quhat is fare;
Quhat may help, and quhat may pare;
W*ith* mekle mare than I can ſay,
Dame reſone bring*is* w*ith* hir ay.
Quharfor ſcho ſuld be ry*ch*t welcum,
Scho and hire branchis, al & ſum,
And nan with wyce defoulyt bee,
Sen ſcho can al p*er*ſaue and ſee
The ſtat of wyt and of w*er*tew,
Quhat to do, and quhat enſchew.
And god, that ordanyt hire ſeruande
To man *and* woma*n* here growand,
Quha wyrk*is* no*ch*t at hir dewyce
Eft*er* hir entent hym ſelf pwnys.
Be ware, my ſone, fra þow hire knaw,
Honore hire, and ſtand [in] gret aw
To wyrk aganis hire entent;
Or ell*is* ry*ch*twyſ Jugment
Wyll pwnyſ the for thi tr*e*ſpas,
Hir tyll affith and clyand was.
Bot now youcht ȝouthed in h*is* eild
Sa wrangwyſly hir werk*is* weld;
For reſone than is ȝong & wak,
And may no*ch*t lat that eild to laik,
Now at the lwm, now at the kill,

Now at the prop, and vthir quhill
Ryne at bar*is*, and at the ball,
And at the caich play w*ith* all,
Now at the tablis, now at the ches,
Weill oft and ſeldin at the mes,
And mekle w*ith* playing at the dyce,
That werk ȝhit hald I maiſt wnwyſ̃:
For thar is aithis ſet at nocht,
And infortone to mekil ſocht,
In tyll entent of cowatice,
That is mod*er* of ilk wyce.
My ſone, Set no*cht* thi happynes,
In na ſyk plays, mar na les:
And ȝhit I may the no*cht* for-bed
Fra ſyk as thir in thi ȝouthed.
Bot, gud ſone, think ay vertwiſly
To leif, and no*cht* ſyk plays by:
Bot ſchap to ber ſum gud ſcie*ns*,
Ma help the to vphald thi ſpens,
In eild and tribulacioune;
Quhen tyme of vynynge turnys down.
This eild is thowles and wnſwere,
And ȝarnis play, and al bly*cht* chere,
And ſett*is* *tra*wall oft at no*cht*;
Quhen play may halely eſ̃ *þer* tho*cht*.
It louis weill to leif be wyll,
And call*is* reſone oft vnſkill;
It can no*cht* be reſtren ȝhit weill,
Quhen It is wod, and wraith ſum deill.
The ferd eild gyf *þ*ow lyk*is* to knaw,
Efter as I can, I ſal the ſchaw.
Fra xv ȝer be paſſit by
It left*is* weill til ful thretty,
And growis bewtee & bountee,
And ſtrenth of body and qualitee:
& bewte, gyf I ſuth ſal ſay,

1244 and chess,

1248 and dice, which is worst of all games.

1252 Give not thyself to this,

1256 but get knowledge.

1260 This age values not industry.

1264 [Fol. 29.]

1268 The *fourth* age is from the 15th to the 30th year.

1272 Its personal strength and beauty,

1276

Is fyrſt in place and fyrſt away,
Fore failȝeand ſcho fall*is* downe
Befor ſcho met w*ith* full reſone.
Fore-thi thar wnd*er*ſtanding falȝeis,
Quhen ſubtilyte hire oucht affalȝeis.
Fore ſcho is ȝong, and tendir baith,
And can no*cht* weill enchew the ſca*ith*,
Na anſuer weil to argwment;
And be ſcho t*ra*walyt, ſcho is ſchent.

most admired by women.

Thir wome*n* kind hir louis maſt,
And ſpendis mekle gud in waiſt,
To have loving of hir that faire;
And ſum tendis to be hir aire,
And bring hir fredome in hire tetyll,
And haf na rycht ore ell*is* lytill:

Some paint themselves, but real beauty is genuine.

And ſum, for dout that thar be playnt,
Wyll preſ þai*m* p*re*waly to paynt:
Bot quha ſa wyrk*is* that treſone
Beis no*cht* hir air, for gud reſone:
For bewte cu*m*ys of propre kind,
And payntit al of vthir ſtrind.

Make sure of goodness,

Sen bewte may no*cht* duel alway,
Be ſykire of bownte gyf þ^{u} may.
Be ſcho weill tretit, as I trow,
Scho wyll leſt as lang as þow.
And eft*er* ȝit at þ^{u} be ded,
Scho wyll be leftand in thi ſted,
And do the ſome p*reſ*ent agan:

[Fol. 29*b*.]

Than, think me, þ^{u} ſuld do the pan
Tyll hawe of bownte gret delyte;
That ilke wyce havis na deſſpyte.

whose heir is honour,

The aire of bounte is honore,
That lang*er* wyll thane life endure.
Gyf þow wyll wyt quhat is bounte,[1]
Or quhar-of is his qualitee:

[1] In the margin is Nota of bwnte.

Scho is gudnes fore-outin wyce
That fore na gold wald tyne hir price.
Sic frendys as ſcho princypall
Tyll hald hire vp, quhill thai ar haill,
And gud kyndneſs, fair honeſte,
Suet hamlynes, & clen lawte,
Ewyne rychtwiſnes in Jugment,
And vmquhill mercyfull entent,
Metly meſwre withe manhed ;
To ſyk as thir, my ſone, tak hed.
For thai ar frendis that bounte
Havis ay delyt vp-one to See,
And ay ar maiſt in hir preſens,
And ſtand fore hir, and mak defens.
Quha hurtis thaim with ony wyce,
Thai tak fra bounte of hir price.
Suppos ſyk part amendyt bee,
Thar wyll remayne ſum vem to ſe
Efter, as the hurt is les ore mare.
Fore-thi, my ſone, do thaim na ſaire :
Quha thaim engrevys, in ony thinge,
He dois to bounte defowlinge.
And at this tyme of xv ȝere,
The tyme of bounte cummys nere ;
For than may þow baith gang & ryd,
And ȝhit begyne to laik beſyde,
And wyrk ſyk werkis as a mane :
Men wyll luk to thi bounte than,
And als ſone by thi werkis knaw
Quheþer þow to wyce or vertew draw.
Fore þow art beſt havand reſone,
And tyme is thane of dyuiſione;
That is to ſay, to mak vynynge
Be twex vertwis and vicious thing.
And fre wyll ek is grantit the,
As ȝe think to lifand bee.

1316 and her friends, kindness, honesty, etc.,
1320
1324 are most with her,
1328
1332 therefore hurt them not.
1336
1340 At this age thou wilt show whether thou art inclined to vice or virtue.
1344 [Fol. 30.]
1348

Bot kindly inclynacionne
Ore vengans *per*vert thi reſone,
And ȝarnfull prayar and ſciens
Agan thai*m* baith may mak defens.
As areſtotyll and ypocras
Has vyting in ſyk ſymbly caſ,
And profett*is*, in thar profeſy,
Prayer leads vengeance by. Says prayar ledis vengans by,
That ſciens and *per*feccione
May for do diſpoſiſioune;
Quhen hart and wyll & *gret* ȝarny*ng*
Wyll pray to god to grant ſice thing.
Fore gret ȝarnyng of gud prayar,
Quhar conſciens was hail & clere,
ȝed neu*er* away, but grant of grace,
Sen mekil gud fyrſt movar was.
For-thi, my ſone, gyf þow be wyſ,
Beware of covetousness, þow mone forbere gret couatyce,
Sen It for-dois *per*fyt ſciens,
And gud prayere, and *con*ſciens,
And blind*is* hart, wyll & tho*ch*t,
That thai to Reſone ſe ry*ch*t no*ch*t.
Bot as the Swetnes of vy*nn*yng
May maiſt empleſ to þar ȝarnynge,
And no*þer* ſchaith, ſchame na ded,
Agan ſyk ȝarnyng may tak ſted,
Bot ay the eldar that þow bee,
which increases with age. The mar the vyce encou*er*ys the,
And mak*is* the bot a kepar knawin,
Quhar þow ſuld lord be of thin awin.
And quhen þow ȝarnis al to have,
Than beis þow left and all the lave.
[Fol. 30*b*.] In this eild, I ſay to thee,
Growis of body and quantite,
And blud haboundand is in hicht,
And wyrk*is* wyll to worth ſa wy*ch*t;

That gudlynes, in that ſeſone,
And wyt and ry*ch*t, ewyne reſone, Reason is sometimes forgotten,
Beis al fore-ȝet in the ſum quhill. 1388
Than ſtand*is* þow in gret p*er*ell, and men are in great peril, but for grace;
& nan may help the in the caſþ,
Bot gud differte, that ſter*is* gr*ace*.
For gud diſſert, before paſande, 1392
Reſtrenȝis gr*ace* to cum folowand.
Quharfor, my ſone, I ſay to thee,
Quhill þow art in proſperytee,
And no*ch*t preſſit wi*th* gret p*er*ell, 1396
For dout infortone the begyll
Thar efte*r*wart, quhen þow has ned,
And nane bot gr*ace* thane may the ſped,
Sen hail purpos, & gret ȝarnyng, 1400
Can gud diſſert ay to the bring, which follows good desert.
And gud diſſert, as I ſaid ere,
Can procure grace, ay for to were
Thi part fra miſcheif, and fra dreid, 1404
And neu*er* wyll failȝe the at ned.
This eild is Joly, proud and gay,
And louis weil ay new aray,
And ſett*is* no*ch*t by tynſell gret 1408
Bot think*is* ay mar to get:
And fore p*er*ell is no*ch*t ful rad,
Tho*ch*t It be ſum*quhill* nakyt ſtad.
The fyfte eild, as I can declare, 1412 The *fifth* age is from the 30th to the 50th year, in which should be the perfection of reason,
Fra fully xxx to fyfty ȝere.
Than ringis the p*er*feccioune
Of reſone and diſcreccioune,
That maiſt can of gud Jugment, 1416
Gyf gr*ace* be procuryt of aſſent,
Be ſcho no*ch*t ſwa, thar beis a lat,
And Jugment beis al forȝet, [Fol. 31.]
And vilfulnes and myſknawleg 1420
Ay wodly weildand, in a rage,

And waiſtis wynyng al away,
And lattis our-dryf, fra day to day.
or else time is misused. Syk tyme is rakleſly our-rwn,
And eild our-gan, na grace begwn.
For, as I ere ſaid, in a part,
Grace will nocht be, but gud diſſert;
And gud diſſert will nocht vpſpring,
But hail purpos and gret ȝarnynge
Of godis help, that ȝarnis all,
That was and is & for to fall.
Fore quhen god makis men alard
He ȝarnys nocht tyll his reward,
And leif nocht reſone wil at rycht,
And luf and dout his mekle mycht,
Love God and love thy neighbour. And loue his nychtbour bot as he
Wald with his nychtbour louit be.
And thai tway thingis certanly
Ar hail the law and profeſy.
Bot gret farly have I in thocht,
That quhen ȝouthed to eild is brocht,
And tyme is cumyne, of al reſone,
Suld be of ful perfeccione,
I ſe to few have gret delyt,
To knaw wertew, ore be perfyt,
And eild, that ſuld repruf & plenȝe,
And preſs al wycis to refrenȝe,
This age is sometimes filled with envy, Wmquhill is twrnyt with inwy,
And wmquhill led with lichory,
Wmquhill ſa blynd, or couatice,
Eild can nocht ſe to rapref wyce.
Quhat ferly is than at ſyk men,
That eild may noþir help, na ken,
Wnhappely thar tyme our-dryf
That noþir auld na ȝong wyl thrif?
Suppos thai be declynand down
And fautis of perfeccionne,

Thai wyl nocht knaw, na haf in mynde,
Thar vrechit failȝeand fenȝit kynd; [Fol. 31b.]
Bot leif furcht as the beſtis wyld, 1460 and acts like the beasts.
Till courſ of eild have thaim begylyt.
Syk men thar treſpas lewis nocht,
Bot It lef thaim, quhen thai na mocht.
As I ſal ȝit enſampil ſchaw 1464
Of ſere men levand as I knaw.
Bot þow ſal nocht in ſpeciall
Wyt quhome of that I tell my tail,
Na war cald of diſcreccione, 1468
And falȝeid of perfeccione;
For ay the vyſar that thai war, The wiser men are, the more
Thar gudlynes ſuld be the mare. godlyshouldthey be;
And ay the gretar ſenȝory 1472
Suld leid thar ſtat mar meſour by;
And gif that it war realtee,
Of al thing rychtwyſ ſuld it bee.
For mekil god, the firſt mwar, 1476
Has hordand al thing, leſ & mare,
And gudlynes, and evyne meſur,
And rychtwyſnes weil til endur.
Bot now is ilkan, of thir thre, 1480
Miſgouernyt in thar degree.
For wyt is twrnyt in mail engyne,
And falſat turnyt in quantite ſyne,
And gudlynes Is al forȝet, 1484 but men forget all godliness,
And malice portar at the ȝet,
And gret lordſchip and ſenȝory,
Is hail ourtan with tyrandry,
That ay with meſur is at fed 1488
And fosteris fellony in his ſted,
That louit neuer his lord a laſt
Bot he ware tyrand at the maiſt.
And realte, that ſuld haf na peire, 1492
And kingis now of landis feire,

and right and law are asleep.

Rycht as thai luf, or as thai dem,
Ourtyrwand baith thai haf to ȝem.
Sa rycht and law is laid to fleip.

[Fol. 32.]

Wyll thar na king to thaim ta kep?
Quha wyl ta gud kep to thar end,
That thus wyll al thar lyf diſſpend?

David tells us of

Þow ſal fynd ſuth, in ſanct dawy,
Said in his buk in propheſy,
Quhy has Þow Joy and mavyte,

the wicked man,

Man mychty in iniquite?
Al day ſpak thar twng vnrycht,
As ſcharp raſour Þow dyd ill ſlycht,
Þow lufyt malice atour gudnes,
Wykitnes to ſpek, mar than evynes.
Þow lufyt al wordys to gar men fall,
With wylful twng, for-thi god ſall

whom God will destroy, and the good shall say of him,

Diſtroy the our rycht to the end,
And the out of his houſ defend,
That na man ſal thi rutis ken
In to the land of levand men.
Gud men ſal ſe, and dout al way,
And at hyme ſuin thai lach & ſay:
" Se ȝone man the quhilk wald nocht
Put godis help in to his thocht,

" This man trusted not in God."

Bot traiſtit hail in his riches,
And neuer of vanite wald ſeſ."
This was the ſuperſcriptione

Such a man was Mortimer,

One mortymar was wrytin doune,
Quhen he was ded, vpone his graif
Thir wordis ware his ypitaf:

and there are others such,

In laiting twng, quha lykit luk,
May find thaim in the ſalter buk:
In dout that ſyk, and war than he,
Amang our lardis levand bee.
Tharfor thar propre accioune,
With al thar procuracioune,

Wyll beſy thaim, and gyf na taill,
Tyll hurt the comon profyt haill,
And rakis nocht, thocht al war ſchent, 1532
Bot thai mycht cum to thar entent.
That wald haf gret pwniſcioune, [Fol. 32b.]
For It is wer than is treſone.
Bot thai can couer ſo ſubtilly, 1536
That few can weil perſaif thar by
The gret miſcheif that is to fall,
To ſcaith the comon profyt all.
Sum oþer fellon men ȝit ar 1540
That gyf a man had don hym ſare,
Lauchful or evyne pwniſcioune
May thaim affith be na reſone,
Bot lyf and lordſchip and lynag 1544
War hail our-done with gret outrag;
Sice men excedis in doing
The courß of goddis pwniſing,
And wald be gretar lord than hee. 1548
How hapnis of ſyk men, now ſee,
That wyll punys our meſure,
That ſimplare fore thar gret erour,
Outhir thai are yaris with gret pan 1552
Sal as thai met reſauf agan,
And be fordone out of memore,
As thai wald have done before.
Quhai wyll tak gud kep to this taill, 1556
Has ſen fal thus and efter ſall.
To that ſay I no forthir now,
My wordis wyll nocht ſum men trow:
Bot quhay ſa leffis, efterwart 1560
Sall fynd to wytnes weil my part;
This eild can trawail beſt endure,
And wyne worſchip, and gret honore;
May nothir auld na ȝonge It blame, 1564
Bot gyf thai do thaim ſelwyn ſcham.

who shall be punished as they have punished others.

This age endures toil best, and is pleasant.

though few perceive the harm they do.

Others are full of revenge,

For It has part of gud ȝouthed,
And of gret eild It havis na dreid ;
Thai thretty ȝer are to comende,
[Fol. 33.] Fore thai ar gud at athir ende.

The *sixth* age is from the 50th to the 70th, or 80th year, in some cases ;

The ſext eild as I can ken,
Fra fyfty to thre ſcor and ten,
Ore to four ſcor of ȝer*is* fully,
Leſtis in me*n* of kind my*ch*ty.
Bot now thar hapnis few of thai,
Complexione ar failȝeand ſay,
W*ith* tyme al thing mone were & wan,
Bot goddis mycht and god allan.
Gyf god ordanit ilke thinge,
For to endur for-out failȝeing,
Quhat wald me*n* ſay of fice a caſt?
Sum me*n* my*ch*t argew atte laſt,
And pruf w*ith* reſone his entent,
Than war no*ch*t god that kind has lent
To ſum lynage ay nob*i*l*i*tee
And worſchip and proſperyte,
To ſum vthir powert al wayis,

God gives prosperity to some, poverty to others,

Neid and miſcheif in al thar days,
Al thire ar lyk tyll vthire ay,
And ſtandis in a ſtate al waye,
Al vthir thing in a degre,
And in a ſtat of qualytee,
But changinge of condiſſioune,
Sa ware thar far concluſioune
To ſay that mekle god no*ch*t ware,
But courſ of kind ware al movare.
It is no*ch*t ſwa, luk now my ſkill;
Al thing chang*is* at the wyll
Of mekle god, the first movare,
And eft*er* as the caus ware.
For ſen w*ith* h*is* perfeccioune,
He ekis wp or twrnys downe,

and changes all things according to his will,

And changis tyme an wodus baith,
Sum men to profyt, and ſum to ſcaith,
Quhilys peſs and proſperyte,
Quhilys weir and gret infyrmyte
Of puple with gret peſtelens,
Agains kind and al ſciens;
Our tyrfand kindly cours ilk day:
Quharfore it profytis weil al way,
That god wyll nocht he be forȝet,
With thaim that ſuld hyme ken of det,
As he thaim ſeis of bountee,
He wyll thai knaw his maieſte,
To trow and ken hyme for thare lord,
To punys ore to mak rewarde,
Bot ȝhit for al that he can do,
I ſe rycht few tak kep thar to,
Als weil thir men of eldar ſtate,
As childer that ar ȝong and hate,
Misteris of ſciens gret and wys,
And lordys baith, for couatise
Ar blindyt ſa thai can nocht ſee,
With warldly corrumppit qualytee,
That failȝeis fautly ilke day,
And vanis vrechitly away.
Quhen men has leuit an hundereth ȝer,
Thaim think it bot a dremynge here,
And thai have ſen in a wyſioune:
Lo here ſympyll perfeccioune
That entris first with miſknawlege
Of ȝouthed, wedand in a rage,
And ſyne with couatice blynd.
And at the last can na thing fynd
That is perfyt of propertee,
Bot endis rycht as vanytee.
This eild that paſſis fyfty ȝer
Is ſtable, couatus and ſwere,

[Fol. 33b.]

and will not be forgotten.

Few, whether young or old, remember this.

A hundred years are but as a dream.

This age is stable covetous,

Bot gyf that kindly prop*er*te
Treſpas and ere in that degre,
And ſuld be wyſ̃ in a dyſſpens
And tend*er* of gud conſciens,
For he wat no*ch*t how lang to leif
Fra that god ſyk tyme to hy*m* gyf.
Gyf ane ſyk eild paſſis at-oure,
Comonly thar fayl3eis four.
For-thi the prophet, ſaint dawy,
Sais in the pſalt*er* graciouſly,
That halynes in eild ſuld bee,
Be kindly ma*n*is pr*o*pretee.
For eild ſuld haf p*er*feccionne,
To knaw and mak diuiſione,
Betwen tr*e*ſpas and gudlynes.
For-thi ſuld eild loue halynes,
And haill declyne a propretee,
Gyf It wald think haly to bee,
That is to ſay, gret couatice,
That baith encu*m*brice ful & wyce :
Bot quhar a ma*n* ſett*is* his entent
Thar maiſt thar hart and wyll is lent;
Quhar eu*er* a man*is* treſoure ware,
The wangell ſais his hart is thar.
This eild ſuld ſtable be alway,
And lovis ernyſt mar than play,
And ry*ch*t 3arnfull for to wyne gud,
And wyll for tynſell ga ner wood.
It lwis furryt claithis wyde,
And has diſſpyt at coſt, and pryd ;
It 3arnis gretly the aſſent
Of conſail and awayſment.
The ſevynt eild that I rak*in* laſt,
Fra that fourſcore of 3er*is* be paſt,
Al kind away is worne ſa ner
Has lytill es of lyking here,

and few pass out of it,

[Fol. 34.]

David says old men should be holy,

Such should eschew covetousness.

Where a man's treasure is, there is his heart.

This age loves wise counsel.

The *seventh* age is from fourscore years,

That ſuld haf lyking eſ or play
2524 For wneſ gange ore ſter he may.
The ryg is growin al of lenth,
And lymys al has tynt thar lenth,
That cu*m*rytly thai cruk al doune
2528 And falȝeis al perfeccionne
Of wyt, and ſtrenth, of hyd & hew,
That neu*er* may be reſtoryt new.
It cheu*er*ys as it war for cheill,
2532 And plenȝeys, for default of heill.
And quhill haſ appetyt and wyll
As fall*is* wantone childyr tyll.
It chang*is* kindly cours twrnand
2536 To lat*is* ȝong & wncunand,
And forȝetful alſua, and lycht,
In thing*is* that it gart do or dycht,
Bot as a child ſuld knaw ore hawe
2540 It wat na mare of al the laife,
That It has hard, baith feld & ſen,
It failȝeis memore one to men.
ȝit is it wer of *con*diſcioune
2544 Than ȝouthed, fore It hald*is* doune,
And worthis waikar ilke day,
Quhar ȝouthed growis wp al way.
Albert, the ſubtyll clerk and wyſ,
2548 That in his tyme ſ*er*uit gret price,
And honeſtly, in gud man*er*,
Declaryt propreteis ſeir,
How kind dois man and beſt to bee,
2552 And fyſch and foull, in thar degree,
Thar ſindrynes of condiſſioune,
Throw his ſubtill p*er*feccioune,
In tyll his tyme he opnit out
2556 Þat war unknawing & to dowt,
And left ſindry exp*er*iment*is*,
Þat proveȝ weil ſucht his entent*is*,

1676
1680
1684
1688
1692
1696
1700
1704
1708

and has little pleasure;

[Fol. 34*b*.]

and resembles childhood;

remembers nothing,

is worse than youth, for it improves not.

Albert, who wrote

so wisely on Natural History,

þat ariſtotil in til his days,
Na plato twichet, be na wais,
ȝet þai war wiſar fere þan he,
Schuld his part ȝhit *com*mendit be.
in his old age — þan ȝhit þis eilde, I ſpak of eire,
Did him forȝhet him ſelf ſo neire,
[Fol. 35.] — Quhen his diſciple had him ſchaving
Syndry doctrinyȝ of his awn,
He wiſt richtno*ch*t quhat ſuld be doin,
had forgotten all his knowledge. — Bot as a child wald greit al ſoin,
And covth anſuer at na reſoun,
Na wit quhat wes þar queſtioun.
Old age — þis eild is wnfair of faſſoun,
And failȝes of perfectioun,
Off ſeymlynes of hyd & hair,
þat eu*er* may be reſtoryd mair.
Beand of wer condicioun,
It is forȝhet diſcrecioun:
is changeable as a child, — And as of Child of ȝhong maner,
Wil change fantaſiis ſeire,
For lytil blythe, for lytil wraith,
For lytil leif, for lytil laith;
Fra tyme haif woirn awaye reſoun,
Sik is of eild concluſioun,
As gryt ȝovthed has na knaving,
and has forgotten everything. — Richt ſa gret eild has tynt þ*at* thing,
That it eir knev, quhat is þ*er* þan,
Lyvand by kynd, of ony man?
Richt no*ch*t, bot gud recorde or evil,
As he de*ter*minit in his will,
Or in his deid, or þan *in* baith,
Quhe*þer* it proffit war, or ſkaith.
Bot geve he ſet him in al thing,
To be werteus in his liffing,
It is to deme þat he micht empleſe
Til wertu and to gudlineſſe.

And for þe gud of richt riches[1] — Virtuous men enjoy life,
On to wiſe men rewardit be,
For lyf in Joie ſal ſic as he,
Baith in his tyme and efterwart.
Bot quha ſa cheſſ nocht that part, — [Fol. 35b.]
And wyciouſly, quhill he is here, — but vicious men have annoyance,
Diſſpend*is* fur*tht* ſyk werk*is* ſere,
Ry*cht* of diſeſs al thing mone have ;
For tho*cht*, and will, and al the laif
Of his ſpreit*is* ar ſet to bee
In anger and p*er*plexitee,
To bring to purpos ill ȝarnynge,
In al the tyme of h*is* levinge.
Of angre and ire fulfyllyt is,
Sa ſal he here have lytil blis : — and little pleasure, with punishment afterward for misused ability.
And eft*er*wart pwniſcionne,
Ffor he diſſpendyt h*is* reſone
In wyc*is* agan kindly ſkill
That mone be pwniſt, at h*is* wyll
That lord is our al kindly thinge,
And ordand thai*m* in thar doinge
For gud deid ſuld revardyt bee,
And pwniſt for iniquitee.
And þocht thar war no*þer* hell nor hewyne, — Without reward
ȝit this opvnyone hald*is* ewyne
All the philoſophur*is*, leſs and mare,
That to be w*er*tewis bett*er* it ware — men should be virtuous.
Than viciouſs in ony thinge.
For fyrſt w*er*tew of al moving,
That ſterys kind in al degre,
Wyll ay reward al gud bounte,
And punyſs wyce be ſum*kyne* way,
þo*cht* ilke ma*n* it ken ne may :
For na*ne* may knaw, na wyt, na fynd,
The ſyndrynes of courſs and kind.

[1] Apparently from the rhymes a line is lost, though there is no space left in the MS.

Believe the wisest men,

For-thi trow to the viſeſt men
Of ſciens, that couth tech and ken,
As virgyll, plato, ſocratas,
Ypocras, araſtoteles,
[Fol. 36.] And alſua ſalamone the wys,
Al thir deter*m*ys one a wyß,
With vthir may than I can ſay,
That better is to be vertwiß ay
Than vnhoneſt or vicioußß.
For vertew is ay pretioußß,

who say that virtue is better than vice;

And wyß corru*m*pyt is al way,
That nan may efter of it ſay,
Bot ſcaith and blam and wnfarnes.
Quharfor It ſuld be lufyt les

as all possessing reason should remember.

Than ſuld wertew be courß of kind,
Than ſuld al beſtis have in mynd
That kind has grantyt to knawinge
Be twene vertew and vicious thinge.

The treatise now is ended,

Now pene, I pray the reſt the here,
For now is endyt this matere;
The quhilk is ratis raving cald,
Bot for na raving I it hald;

which well declares what men should know.

Bot for rycht wys and gud teching,
And weill declaris ſyndry thinge,
That is rycht nedfull for to knaw,
As the ſentens It wyll ſchaw.

May he, who wrote it,

And to gret god be the lovynge
Quhais graice has grantit this ending,
And tyll his blis his ſaul mote bringe,
That trawell tuk of this treting.

come to the bliss of heaven.

And the vrytar, for his meid,
God grant hym euer weill to ſpeid,
And gyf hyme grace ſa here to do,
The blys of hevyne that he cum to.

Amen, etc.

(8.) "THE FOLY OF FULYS AND THE THEWIS OF WYSMEN."

SEN vyſmen that be fore our dawis [Fol. 36b.]
Studyt in propheſy, and in lawis, The men of old studied prophecy,
In ſyndry ſciens of clergeis,
Cornykes, Romans, and ſtorys,
Mayd diuerſ compilaciounys,
Eftyr thar inclinaciouns,
Sum of myraclys & halynes, history,
Sum of conqueſt and riches,
Sum of armys and honowris,
Sum of luf and paramouris,
Sum of luſtis and of delyte,
Ilkane efter thar appetyte,
Fore to remayne efter thar dais, romance, to teach the ignorant;
To tech wn-letteryt folk al ways,
For word, but writ, as vynd our-gais,
& efter that ſmal profet mais,
And wryt remains and prentis in hart,
To thaim that ſal cum efterwart.
Quharfor thir men, that has knawleg, so men should do now; for to hoard knowledge is worse than to hoard gold;
Suld tech that ware of tender age.
For quha conſelys wyſdome or wyt
And nocht delitis to tech of It,
He ſynnys mar excedandly,
And offendis god mar grewoſly,
Na for tyll hurd gret quantyte
Of gold, that neuer fundyne ſuld bee.
For we find, wrytin in propheſy,
That men ſuld prech, tech and cry,
Raprufand erour, foly and wyce,
Lovand wyt, wertew and Juſtice.

For he gevis mar, at wertew ſchawis,
And techis god and manis lawis,
Na to del gold in haboundans,
To folke that ar of Ignorans.
[Fol. 37.] For vyſdome paſſis all Riches,
since wisdom surpasses riches. Als far as lycht paſ myrknes,
Or hevyne is na the erd mare hye,
Na ſtan of vertew that may bee,
And ſuetar als, and of mare luſt,
Than erdly thing that man may guſt.
And quhay-ſa lykis wyſdome till heire,
Dreid nocht thai mone be wyſe, but veire;
Wisdom loves all that love it. Fore wyſdome luvis al at it lovis,
And fleis fra thaim that It raprevis.
Qwhay is of god delytis hyme ay
The word of god tyll heir alway.
Quhay with wyſmen haldis cumpany,
Thai cum to wyſdome comonly.
And quhay the romans lykis to rede,
Wyſdome ſal folow, have na dreid.
Wise men do not invent new knowledge, Men ſuld nocht weine at thare prudens
Couth mak new wyſdome, nore ſciens,
Na mak new wyt, that neuer had ben
Techit before our tyme and ſene.
Quhen men makis bukis, traiſt werraly
Thai do bot opnis the erde newly;
As lawboureris dois, teland thar land,
Quhilk lang before had ben Reſtand.
And nocht renewis, bot ſyklyk corne
Thar cumys agane, as grew beforne.
they only restore it. Sa dois maiſteris, that ſciens techis,
And clerkis, that to the puple prechis,
Our-ſeis thar bukis, and takis out ſedis,
The word of god, quhilk ſaulys fedis.
Man lives not by bread alone, For man levis nocht al-anerly
Of fwde of breid, bot ſpretualy

The ſaul be fed *with* teching ay;
For ry*cht*wyſ man levis one the fay.
Wyt, but cheryte, mak*is* na ſted,
And faith, but gud deid, is bot ded.
Quharfore me*n* ſuld do, as thai ſay, [Fol. 37*b*.]
That werk folow the word alway.
Sa, be thar werk*is*, men may ſee,
That gud fruyt cu*m*ys ay of gude tre.
Fore al ma*n*kind is knawin, I wys,
Be froyt that of hyme cu*m*and Is.

MEn knawis quha levis her vyſly,
Be al the gift*is* of thar body,
Thar luk, thar ferys, and thare paiſ,
The wyſdome blwmys in thare face,
Thar hawing, and thare me*n*teinynge
Sett*is* thai*m* weill, in eu*er*-ilk thinge;
In wyſma*n*is face the wyt flwrys,
The mouth ſchawis wyſdome of the vyſ,
His lyppis honorys ſciens ay,
With my*cht*y ſpech, full of gud fay;
The wyſman venis he want*is* ay wyt,
Suppos he have Ineuch of It.
And he louis al men that hyme blamys,
Swetly argowis, and no*cht* hyme ſchamis.
He lovis thai*m* weill, in al degree,
That correk*is* hyme in p*re*watee.
He her*is* conſaill radely,
And al with conſail dois glaidly.
He ſper*is* of wyſdome eu*er*, and wyt,
And eu*er* his ere rady tyll It.
He settis his wordys ay wyſly,
And hald*is* hyme w*ith* gud cumpany.
He gou*er*nys eu*er* w*ith* paciens,
And eu*er* is of fair eloquens.
Men knawis thai*m* be thar phiſnomy,
Quhar no*cht* apper*is* of felony,

68 72 76 80 84 88 92 96 100

and the tree is known by its fruit.

The wise man is known by his countenance,

argues kindly, and

searches after wisdom;

is eloquent,

Nocht loud of lauchtyr amang men,
Thar ſmylyng ſcantly may men ken.
jocose, Bot ſyk a bourd may quhilum fall,
That al men lauch, baith gret & ſmall.
[Fol. 38.] He is euer dreydand fore the Ill,
He dois conſaill, and levis his vyll,
sober, He is euer ſobyr, but exces,
He is weil content of his riches.
not covetous, He is nocht our cowatice of gud,
Deligat, na liccorus of his fud.
Bot efter as It may gudly bee,
In ſobyrneß ſuetly takis hee.
honours not men for their wealth, He honoris na man for riches,
For honore is nocht gevyne for claithis.
Men lufys nocht for the gyrthis the wyne,
Na full men of thar cleithinge fyne.
Thai ar benyng, ful of paciens,
And takis thaim ay to thar defens;
hears gladly, speaks little, Thai here glaidly, and lytill ſpekis,
Laith for to crab and ſeldin wrekis.
With wykitnes, na ſubteltee,
Na wrang wylis, nocht delys hee.
Thar god thai dreid euer wnder aw,
And euer is redy to do the law.
To goddis ſeruice þai are ay boune
is no hypocrite, In mydlyng way of deuocioune.
Nocht our oft creip the corß one kneis,
For in this warld oft tyme men ſeis
Syndry folk ſyk manerys hald,
That ypocrytis here are thai cald.
Quharfor, tyll hald the mydlyng vay
Is beſt, as I hard wyſmen ſay.
Wyſmen luvis na ſcornnyng,
Thai hait learis at our al thinge.
Fore god ſcornys euer the ſcornouris,
And to wyſmen dois ay honouris.

And fleichour*is* and fulys þai hate, hates fools,
Suppos thai be of gret eſſtate.
Thai lufe na man, be day na ny*cht*,
That menteinys vrang agan the ry*cht*. and wrong-doers,
Thai mak na diſſimelacioune,
Quhar cauſ is of pwniſcioune. [Fol. 38*b*.]
Of bud*is* na bewſert*is* by thai nocht
To ſlok Juſtice out of thare thocht;
Thai have thare er eu*er* to the ry*cht*,
And eu*er* thar mynd one god almy*cht*.
Thai deſyr neu*er* na wrang conqueſt, covets not other men's goods,
One vthire menys erd to byg thare neſt.
Bot owthir the p*ar*teis thai content,
Or gou*er*nys thai*m* be Jugment.
Thai luf al men that are ry*cht*-wyce,
Al thare delyt is in Juſtice.
Thai luf no*cht* to mak of blak quhyt, makes not black white,
Mak gud man Ill, na Ill man qwyt.
Quhen eu*er* thai deme, thai knaw na face
Bot doys Juſtice, ef*ter* the cas.
Thai ruſ thai*m* no*cht* of done foly
Thai dyd in ȝouthed rakleſly. is not proud of wrong, nor vain of good deeds.
Na want*is* thai*m* no*cht* of thar gud deid,
Fore, and thai do, thai tyne thar meid,
Bot it war ſampill for to gyff
Tyll vthir folk, weill fore to leif.
The faith of god and law of man, keeps the law,
Full weill prent It in hart thai can,
As may ſuffice in generall,
Na wyt may *compre*hend al haill.
No*cht* our gret wordy, na our blait,
Bot meſ rd ferand that eſſtat.
Wyſmen gud hour in ſpekin bid*is*,
And tak*is* thar tyme, quhen It betyd*is*.
Thar ȝha is ȝhai, thar nay is nay, his yea is yea,
Thai wyſ thai*m* weill, ore at thai ſay.

Thai wyll noch lichtly mak a grant,
Thai ſet thare wyt thar wyll to dant.
Thai ar lordis of thar awn cwrage,
And haldis thar luſtis at ſerfage.
Abwne thare Ire and thar mocioune
he checks his anger,
Thai have hail domynacioune.
With anys ȝha amend þu may
[Fol. 39.]
þocht þow a thouſand tymis ſay nay.
Bot thai may nocht tyll domyſday
Amend thar ȝhay thocht þai ſay nay.
and is full of charity,
Thai ar full of petye and almouſs deid,
And helpis al pwre folk at neid.
Thai ar ay reddy for to ken
All ſympill and wnletteryt men.
Thai have ydill men abhomynable,
And furtheris al men that are able
To clergy craft or lawbourage,
To wyne thar levynge in thar age.
is not moved by loss or gain,
Fore gret tynſell thai move thaim nocht,
Na fore gret vynyng changis thocht.
Thai crab thaim nocht, na is nocht crouſs,
To ramp as lyone in thar houſs.
Thai pwnis nocht oure cruilly,
Quhar thai have ourhand, ore maiſtry,
Na tynis nocht thar wyt to ſee
The thing that may nocht mendyt bee.
is moderate in all things,
Wyſmen kepis reull in thar lufinge,
Gud dyet, and gud gouernyng,
Thai are patient in aduerſytee,
That neuer man ſal one thaim ſee
To chang thar chere, quhar euer thai wend.
Thai tak in thank, at god wyl ſend.
Thocht a day ſtrublyt be the are,
Ane vthir efter cumys faire.
takes things as they come,
Quhill were, quhill better, as cumys the caſs,
Thai are ay content of goddis grace.

The natur of this warld daly
Is euer changand continualy :
Tharfor wyſmen ſuld tak in gre,
Thank god of thar aduerſytee,
And in gret welth thai ſuld ſare dreid,
That welth be ſend thaim for thar meid
Of ſum gud verkis, at thai haf vrocht.
Was neuer gud deid done for nocht.
Quhen all gud is Rewardyt here
The Joy of hevyne Is al in weire.
For proſperyte perpetuall
Is takyne of dampnyng eternall.
Thai hald euer faloſchip with thar feris,
And plays thaim nocht bot with thar peris.
For our hamly to folk lawly
Cauſs diſſpiſing comonly.
Mek and lauly in gudlynes
And mekille wyll tholl in to ſum caſs.
Quhen vyſmen beris thaim our lawly
It is reput to gret foly.
Thai think and wyllis al gudlynes
Quhilk in thar hart euer rutyt vas ;
With fair talking but velany
Hyd Ill ſpek gud of alkyne wy;
Nocht lefull dafit bot delygent,
And dedly hatis al neglygent.
Thai rich deland thar riches
Quhar vtheris rewis and euer has leſs.
Quhai euer be large in almous deid,
Sal euer habound and neuer haf neid ;
Quha gredy is and faſt haldand,
Thar ſal na grace be folowand.
Wyſmen with pwre has neuer debait,
Na wyll neuer crab thaim air na lait ;
Bot fair and gudly with thaim ſpekis,
Kepis fra wrang and harmys vrekis.

212
does not wish for reward in this world,
216
[Fol. 39b.]
220
224
228 is familiar with his equals only.
232
236
The liberal shall never have need,
240 but the greedy shall have no grace.
Wise men do not debate with poor.
244

They honour churchmen.

To kirkmen do thai euer honore
And ledis thaim in al fauore.
They honour all estates.

Thai ar ful of worſchip air *and* lait,
And dois honoure tyll al eſtat;
All thing thai wyrk with wyß conſaill,
And al labour dois for awaill.
God makes all men for labour.

For god for lawbor al men mais,
And na thing in vaine ordand has;
Wyſmen ar wylfull to do grace,
& mercyable in petwouß caß.
[Fol. 40.]

Thai forgeif glaidly matalent,
And thai be ſoucht in gud entent,
They keep their loyalty, and love God above all things.

Thai kep thar lawte but fenȝeing,
And lufis thar god at our al thing,
Thai ſet al haill thar delygens
Fra warldis wyſdom and prudens.
And ſettis thar beſynes al way,
For hevynly Joy that leſtis ay
They flee the world's vain-glory.

The vainglore of this varld thai flee,
Thai gyf na fors quhen euer thai dee.
They are much occupied in private prayer when others sleep.

Thai ar euer in ſacret vriſone,
Hyd prayere, ſtyll dewocioune;
The nycht quhen ſum men venis thai ſleep,
Thar obseruans to god thai kep,
Thai ſchrif þaim oft and takis pennans,
Thocht few wyt of þar obſeruans,
They value not the world's goods, except so far as food and clothing.

Thai ſet nocht by this warldis gud,
Bot al may ſuffice for claithis and fud,
Thai priß mar wyſdome & gudnes,
Na al the gold that is or was,
Wisdom will not dwell with frowardness.

Bot wyſdom enteris in na wy,
That frawart is and Ill wylly,
Na wyll nocht reſt in corß that is
Sugget to ſynis and to wyſis.
Wise men consider both past, present, and future.

Wyſmen conſideris tymis thre,
That is, and was, and euer ſal bee,

And our-cumys malys *ver*tuiſly,
2948 And diſſponis al thing ſobirly.
Thar is na thing may thaim diſſeu*er*,
Fra cherytee that is w*ith* thai*m* eu*er*.
The well of viſdome proprely,
2952 Ys knaw and luf god ſou*er*anly,
Tyll honor ſerf and kep biding,
And hyme to love atour al thing,
And for h*is* ſaik his werk*is* haill
2956 Luf as he luf*is* in generall.
Vyſdom profer*is* hym tyl al men,
Bot ful few of vs can that ken,
Thar for we ſal It rew ful ſare,
2960 Quhen we are aild and ma na mare.
Thir are the thewis in ſum party,
Quhilk viſmen vſys comonly,
For to gou*er*en thar awn p*er*ſone,
2964 As langand thar condiſcioune.

BOT Sen It is no*cht* an*er*ly
Spedful that ȝongme*n* pro*per*ly
Hawe knawlege of wyſ me*n*is thewis,
2968 Bot als of fulys, trumpour*is*, and ſchrewis,
To hant the gud, and leif the Ill,
To folk that has a gudly wyll;
Bot be ſere takins men may knaw,
2972 To gud ore Ill quhey at thai draw;
And thare ferys men may ken,
Quha wys ar, quha vncu*n*and men;
Baith be thar man*er*is, and having,
2976 Speking, luking, and ganging,
Thar manteinyng, and thar *con*tenan*s*,
And word*is* ſchawis thar ignorans;
For of al takins of foly,
2980 That may be knawin pro*per*ly,
In ma*n*is p*er*ſone be ſemblans,
The p*r*incipall is ignorans;

284 They cannot be separated from charity.

The well of wisdom, what it is.

288

292

If we neglect wisdom we [Fol. 40*b*.] shall rue it in
296 age.

Such are the virtues which wise men cultivate.

300

But it is also good that young men should hear of fools, so as to beware of them.

304

There are tokens by which men
308 may judge of their companions

312

Of all tokens the chief is ignor-
316 ance.

Ignorance and negligence love not wisdom,

For ignorans and negligens,
Ar ennemys till al ſciens.
Wyt and reſone thai diſſpice,
And lufis na wyſdome one na vyß;

but listen to ill advice readily.

Thai here Ill conſaill radely,
And drawis thaim till Ill cumpany;
Thai can nocht bere proſperytee,
Na warldis welth in na dugree;

They are quick at claiming acquaintance,

Thar ar of ſudan acquentans,
And fair calland with gret pleſans,
And ſone wyll compt of Cuſingage,
Thocht thai befor haf na knawlege;

to give a semblance of kindliness to their behaviour.

[Fol. 41.]

And makis thaim ſone for to be frend,
To gar men vein at thai ar kinde.
Thai wald haf al thing at thai See,
And euer ſais gyf me, gif me;
With mekil langag but meſure,
Smyrkand one euery creature.

They like not to be taught,

Thai cum nocht glaidly quhar thai prech,
Thai fauor nan that will thaim tech;

but think those who reprove them their enemies.

Bot haldis thaim as thar enemy,
At thaim reprevis of thar foly;
Al thar diſſport and thar blychtnes
Is al in foly and glaikitnes;
Wyſmen delitis thaim euer in wyt,

They hate nothing more than wisdom.

And thai hate na thing mar na It;
The foly of fwlys thai had leuer here,
Na ga to preching of a frere;
Thai hait na thing mar bitterly,
Na wyſmen and gud cumpany;

They will take no trouble after truth.

For ſuernes thai wald neuer wyrk,
Thai cummyr nocht our oft the kirk;

If invited to a good work they sham sickness.

Quhen wyſmen drawis thaim to gud verkis,
Than ar thai ſek ore thar hed werkis;
One mornys thai luf weill to ſlep,
To thrifand men thai tak no kep;

Thar ſtudy and thar beſynes,
Is al in plays and wantounes;
Thai ſet thaim neuer for gret honore,
For leſtand worſchip na valour;
Thai cum wncallyt to conſaill,
And ſyne thai can na thing conſaill;
Thai do but conſail al thar deid
That garris thaim ſpwrn quhen thai ſuld ſpeid;
Quhar euer thai be thar is ay ſturt,
Thar blychtnes Is vtherys tyll hurt;
At wantone plays thai spend þer gud,
And manſueris goddis flesch, and blud;
Thai mak gret aithis for lytill thing,
Gret wouſ and gret manaſing;
Thai ar ſa darf in thar entent,
Thai dreid nocht goddis Jugment;
Thai ruſ thaim ſelf & priſſ euer,
And vthir folk thai honor neuer;
Thai wyll men reddy scorn & knak,
And mak anrow behynd thar bak;
Cutland and tratland in the toune,
Ay makand mermeracionne;
Thai borow rady and quitis nocht,
And wald neuer pay the thing thai bocht;
Thai tak debait one lytil evyne,
For lytill querell and wnewyne;
For lytill cauſ ſone vraith or blycht,
Thar by ma foly ſoneſt kith;
Thai wyll nocht waind for ſmal valour,
To len an aith to thar nychtbour,
Thai ar of haſty Jugment,
And ſon ſchawis furcht al thar entent;
Thai fynd ſone fautis to thar frend,
And fenȝeis cauſ to be vnkind;
Thar pur frendis thai vyl nocht ken,
Bot clamys of kyne to mychty men;

356 They are delighted in wantonness.

360 They come uninvited to council, but have nothing to advise.

364 They delight in doing harm.

368 They are ready to take oaths on slight occasion.

[Fol. 41b.]

372 They are so bold they fear not God, they are proud of themselves, and scorn others.

376

380 They borrow and buy, but care not to pay.

They quarrel readily;

384

are hasty in judgment;

given to fault-finding.

388 They ignore their poor friends, but claim kin with the great.

That thai trow may thaim mend or beit,
And of vtherys na thing thai leit ; 392
And quhen thai cum to gret honore,
Of helynes thai paß meſour ;
Nyß proud and wanglorioußß,
And conterfyttis hie gratioußß ; 396
Thai wald have ſtat & gret ſeruice,
To gar men veyn at þai ar vyß ;
Thai can weill craif quha ocht thaim aw,
Bot thai wyll neuer byd the law ; 400
Thai ar vncunand in thar play,
And wald be forborn alway,
Gif ony man be mar thrifty
Na thai, thai haf hyme at enwy, 404
Of vthiris menis ſcaith thai ar ay fayn,
And leif to ſcan an vthir in payne.
Thai geif one ſtrangers and thai keik,
And al thar faltis one thaim thai ſeik, 408
Thai wen thare ſelf viſeſt of all,
And vthir folk fulys thai call ;
Thai ar loudeſt of all the houß,
Gret, vordy, claiterand and maiſt crouß, 412
Thai ar darf and full of fellony,
Quhar thai have ourhand or maiſtry ;
Of pure folk haf thai na petee,
Bot ſcornis thaim quhar thai thaim See, 416
With woid wordis ful of vanitee,
And nyß bourdis but honeſtee.
Tyll vthir men faultis thai find,
And in thar faultis thai ar blind, 420
Thai lak al menys gouernans,
Wenand throw that thaim ſelf to vans,
Thai ar preſumptus, ful of boſt,
And euermar lyinniſt in the oſt, 424
Thai can nocht wonen quhen thai ar veill,
Bot tolter and turnand as a quheill.

They desire to keep great state, that men may think them wise.

They are envious of those more thrifty than themselves, and rejoice at others' ill.

[Fol. 42.]

They think themselves wiser than others.

They are bold where they get the upperhand.

They have no pity.

They are blind to their own faults.

They are pushing,

presumptuous,

wavering,

Thai ſper no*ch*t quhat me*n* ſais of thaim,
Quhe*þ*er lak or honor, loſ*ß* or ſcham,
Thai wyll no*ch*t tak in hart & ſee
How god pwniſ*ß* Iniquitee,
And how that ſorow cumys for ſyne,
And mekle wraik for vykit vyne,
Na thai dreid no*ch*t before the Ill,
Or the miſforton fal thai*m* tyll.
Thai caſt na p*er*ell of before,
Na lufys na forſicht corn na ſtore.
Thai are eu*er* rakle*ß* in thar deid,
And fal*ȝ*eis eu*er* thar frend at neid.
Thai ill all ſ*er*uand*is* to thar lord,
And reddy ay to mak diſcord.
Thai wald be prowd & deligat,
Tho*ch*t thai the payment na thing vat.
Ffa*þ*er and mothir thai vill diſples,
Bot thai be prowd and weil at es.
Thai do thare dedis al in haiſt,
And mekle t*ra*well mak*is* in vaiſt.
Thai ar ry*ch*t fyrye our the laif,
Quhar thai may ony maiſtry have.
All wrangvy*ß* cau*ß* radely
Thai wyll ma*n*teine throw thare maiſt*er*e,
Thai ſet no*ch*t by quha thai diſples,
And warcis god of thar mail-es,
W*ith* wnreſt baith at mes and met,
W*ith* wowis aithis and crak*is* gret.
Tho*ch*t thai be blunt of eloquens,
Thar word is fyrst in awdiens,
W*ith* fen*ȝ*eand falſat ay reddy,
To draw a ſnek ry*ch*t ſubtely ;
Of al men thai wyll spekand bee,
Qwhar thai Syt in that maieſtee,
Thai wyll correk al gou*er*nowr*is*,
All lord*is* and thar conſalour*is*,

428 They will not regard God's judgments, nor
432 how wickedness is punished.
They think not of the future.
436
They are reckless, and not to be trusted,
440 quarrelsome,
proud,
[Fol. 42*b*.] disregard their
444 parents.
They are hasty,
and hottempered.
448
They care not whom they dis-
452 please.
Though blunt, they are the first
456 to speak.
They speak freely of everybody.
460
They will presume to correct their superiors.

And euer raprewand lordis latis,
Wenand thai couth amend al eſtatis. 464
Bot wyȝ wyll haf al thar wyne,
Quhilk thai conqueſt with ſcham and ſyne,
For haly vryt ſais ſuthfaſtly,
That wyſdome aire is to foly. 468
For atte laſt thai failȝe all,
But at last they get a fall. Thar foly takis a ſudand fall,
Quhen thai wen to ſtand althir beſt,
Fortune fails them. Thar fortone failȝeis as tempeſt. 472
Thir ar the thewis in party,
Quilkis fullis oyß comonly,
Quhay lovis honor ſuld thaim vmbeſchew,
Be war and wyß, and kep ȝow now. 476
Explicit the foly of fulys, and the thewis of wyſmen.
And ſyne here efter folowis þe conſail and teiching
at the vyß man gaif his ſone. 480

(9.) [CONSAIL AND TEICHING AT THE VYS MAN GAIF HIS SONE.]

[Fol. 43.]
Whoso takes pleasure in knowing good,

Qwhay takis Pleſans In ȝouthage,
Off gud and Ill to have knawleg,
And to knaw reſone be foly,
should seek good company. Suld draw hyme to gud cumpany; 4
Gud cumpany, gud men makis,
And of the Ill oft men ill takis.
Thus conſail I quhat euer þow do,
Therefore I advise you to seek good companions. Gud cumpany thow draw euer to, 8
Fore be thar cumpany men may knaw,
Men are known by their companions. To gud or Ill quhethir at thai draw,
Fore ſyk inclynacione and ſyk wyll,
Syk cumpany euer drawis tyll, 12

With gud men ay men may gud here,
And euery day ſum vertw lere,
And with Ill men gif that þu beis,
How ſuld þu leir bot al þow ſeis,
Fore of the gud the gud ay cumys,
And of the Ill oft tyme Ill sumys:
Sen god haſ gevyne ws in fre vyll,
To ches the gud, and leif the ill.
Than may þow knaw the ſuthfaſtnes,
Gyf þow inclynit be to gudnes,
þu ſal perſaif be thin awn wyll,
Quheþer mar þow fauoris gud ore Ill,
Quheþer men of lychtnes or godlyk,
Syk as þow lufis ſyk art þow lyk.
Thus our al thing fyrſt conſaill I,
Thow draw the to gud cumpany,
For al ſuppos wnwyſ þow bee,
ȝit ſal þow mend in al degre,
And with Ill folk men vynis ay blam,
And euer the end is ded or ſcham.
The next poynt ſyne mon be meknes,
Quhilk growand is of the way of grace,
And ſet thi hart weill till endure,
Fore ill endurand may nocht lang dur:
Till gud paciens gud grace is ſend,
Quhen angry hart ſwn takis an end;
Strow nocht thi ſtra in flytaris fyre,
For byrnand wordis bettes Ire,
And quhay weill tholis al ourcumys,
Befor wykit men wyſmen dwm Is,
And quhay ſa will hyme lychtly vreith,
It bringis men in a byrnand breith,
Syne in that breth oft tyme thai brew,
Quhilk efterwart ful ſare thai rew.
Syne mone thow think one verytee,
Gyf euer þow wald at honore bee,

From good men you learn virtue,
but with ill men you must learn what you see.
As God has given us freewill,
so you will become such as those to whom you incline.
Seek good company; for if unwise you will improve thereby.
Then pursue meekness and patience.
[Fol. 43b.]
Have no dealings with the quarrelsome.
Whoso is lightly angry often afterwards has to rue it.
Truthfulness must be your next thought.

That euer thi word be trew & traiſt,
And to al men thi hart ſtedfaſt,
Lie not; That þow be neuer leif to lee,
3196 Na Ill of anſwere for to bee, 52
But be kind of speech. Bot ſuet of ſpech til al mankynd,
Have good men for your friends, And hald al gud man to thi freind,
And with na trwmpouris haf na daill,
3200 Na with thaim cald fals in ſpeciall, 56
for other friends will blacken your fame. Fore all ſuppos þow ſerf na blame,
His faloſchip ſal blek thi fame.
And als þu kep the our al thinge,
Never be sullied with a lie; 3204 þow be neuer taynt with a leiſinge; 60
For leſing is ſa foul a ſmyt,
That quhay ſa euer be taynt with It,
for the injury it inflicts on your character is never to be remedied; for good men will shun you. It smytis ſa ſare It partis neuer,
3208 And fra al gud men garris thaim ſeuer. 64
Quhay euer of lear beris the name,
Thai ſet nocht comonly by ſchame,
And fra the ſchame be paſſit thar hed,
A liar would be better dead. 3212 Than war thaim fare better be ded; 68
Thar lyf ſuld lytill be alowyt,
Such a man is never loved. Quhen thai ar nothir louit na trowyt.
Syne of thi hand þow ſykir bee,
3216 That neuer man may preif one the 72
A taynt of falſat of his gud,
þow art Wndone, and euer þow dud,
Untruth has made many lose both life and land. [Fol. 44.] For wnlawte of tung & hande,
3220 Garris mony ane loſ baithe lyf and land; 76
And al ſuppos thai get lyf grace,
Þit have thai ſcham in euery place,
Fra pruf and wytnes baith vnable,
3224 And fra al office honorable. 80
And gif þow wyll gud men the price,
If you would have good men value you, be not a backbiter. Speak evil of none. Be neuer bakbytar one na wyſ,
Of nakyne perſone Ill þow ſpek,
3228 For that is bot a vyvys vrek, 84

Quhat may It gud the thar myſdeid,
Traiſt no*cht* for thi þow bett*er* ſpeid,
For wyſmen ſais ſecret Inwy,
3232 Mak*is* mony enwyous wnthrifty,
Thai diſpleß god & vynis thai*m* fed,
And bring*is* me*n* ſpretualy to ded.
And ſerve thi maiſt*er* weil at poynt,
3236 And luk þow failȝe hym in no poynt,
And luf weil al thing that he louis,
And *com*mend no*cht* at he reprwys.
Be no*cht* to hym *con*traryouß,
3240 Spek gud of hyme quhat eu*er* he dois;
Kep weil his gudis and his p*r*ophet,
Na lak hyme no*cht* of his delyt,
Na thing that he in pleſans tais,
3244 Bot mak of al thing that he mais,
þow may no*cht* pleß hyme to rapruf,
Gyf eu*er* thow think*is* to wyne h*is* luf,
Schaip no*cht* to be his medeſynere,
3248 To lak the met he luf*is* dere;
Na hald hy*m* no*cht* in argument,
To thraw his wyll to thin entent.
Quhen ony thing he charg*is* the
3252 Say no*cht*, "I wat It wyll no*cht* bee;"
Bot þow wyſt weil þow ſuld no*cht* ſay,
Bot do thi det cum as It may.
Na gang no*cht* fra hyme m*ur*mur*a*nd,
3256 Quhen he the charg*is* his erand,
Na tholl na man ſpek of hyme Ill,
Bot eu*er* *con*forme thee to his vyll;
Tell no*cht* all tratling*is* at þow her*is*,
3260 Tell hyme the ſuthe quhen he *in*quer*is*:
Be no*cht* our ryatas na crous,
Bot mek and lawly in h*is* hous:
Schaip no*cht* al falt*is* for to mend,
3264 Tak no*cht* in Ill for to be kend,

88 For envy causes envy.
92 Serve well thy master;
96 commend nothing which he reproves;
speak good of him,
and give heed to his property.
100 Approve of what he chooses.
Do not thwart his wishes;
104 nor teaze him with arguments;
nor say when he charges thee
108 with any commission, that it will not be done.
Go not about thy duty in a murmuring way.
112 Let no man speak evil of thy master;
[Fol. 44*b*.]
repeat not all tales you hear.
116 Tell him always the truth.
Don't try to correct everybody's
120 faults.

Fore ſely barnis are eith to leire,
And wykyt wyll na teiching here;
Be not angry in company. Be nocht yrus in cumpany,
In thi defalt diſples na wy: 124
But grett profyt ſchaip nocht to pleid,
Quarrel not, except for great cause. Na but gret cauß wyne the na feid.
Be nocht of gud deid done vnkind,
And hald al gud man to thi frend: 128
Seek good men's favour. Hald the in al gud manys grace,
And to thi frendis kep thi kyndneß,
And gyf þow may na better do,
Fair suet langag gyf thaim to; 132
If you be highly born, scorn not the poor. And be þow neuer ſa hely born,
Dryve neuer pwre na riche to ſcorne,
It grevis god, and feid the makis,
And oft god lufis at men here lakis: 136
Be of faire chere, and of faire effere,
Be not wasteful. Be nocht leful to waiſt thi gere,
Bot quhar þow may ſum profet have,
It is far better hald na craif, 140
Speak fair, and take care of what you have. And gyf faire langage in aſking,
Fair anſwer and kep weil thi thinge;
Love not thy possessions above God and honour. Luf nocht ſa peny corn na ſtore,
Bot god and honore be ay before: 144
Be not slothful. Be beſy euer and luf na ſlueth,
Be nocht our lefull of thi treuth;
Break not thy word. For brokin faith oft brekis luf,
And after folowis gret repruf: 148
Suppos for lytill thing It bee,
ȝit wyll men ſay he is leif to lee,
[Fol. 45.] And lytyll forfalt raß blame,
It brings a man a bad name. And bringis aman ſone in Ill name, 152
A man is ſone brocht in to ſclandyr,
Honour is a delicate possession. For manis honore is ful tendyr.
Gyff þow in court be raparand,
Hals glaidly be fair farand; 156

Here al men ſay and lytill ſpek,
Thocht þow have cauſ̃ bot nocht to vrek,
Fore quhen þow boſtis to mak venginge,
3304 þow warnis thi faa of thin etlyng ;
Bot lat hyme vyt he has the wyt,
For gentill hund gyrnis or he byt.
For defyans of myſtraiſting,
3308 In weire ſuld ga be for al thing.
Be nocht lefull to hicht na grant,
Bot ſet thi wyt thi wyll to dant,
And quhen þow grantis kep veil thi hecht,
3312 And couer neuer thi hecht with ſlycht ;
For lawte wald neuer ſenȝhed bee,
Na ſek hyrnis in na degree,
For atte last lawte is kend,
3316 And falſat ſal neuer mak fare end.
For god is grund of verytee,
And feindis are faþeris of falſatee.
Crab nocht lychtly for lytill thing,
3320 Na be nocht dangerous of met dichting;
Na couet nocht our hie to ſyt,
For diſſpiſing oft folowis It ;
Here goddis ſeruice quhen þu may,
3324 And love thi god onis one the day,
For mekle grace folowis the meſ̃,
And riches cumys throw godis bleſ̃.
Luf nocht raginge na rebaldry,
3328 Na our loud lauchtyr na ladry,
For maner makis man of valour,
And bringis aman to gret honor.
Tak not delyt in morne ſlepinge,
3332 Wntymous eting na drynkynge,
Fauore na dyſe, na drunkynnes,
Hald euer thi hart one gudlynes,
And euer be maſtyr of thi twnge,
3336 And wyne gud nam quhil þu art ȝonge.

Hear all and say nothing.

Be not ready in making promises,

but when you have promised, keep your word.

Truth wins in the end.

God is the foundation of truth, and fiends are fathers of lies.

Covet not high place.

Go to God's service when you may.

Riches come from God.

Manners make the man.

Be not fond of sleep, eating, gambling, or drunkenness.

[Fol. 45b.]

Keep well thy tongue.

& luk at reſone ay the bind,
A man without reason is worse than blind. Fore man but reſone is ver na blind.
Be nocht our changable in thi thocht,
That word and deid contrary nocht, 196
Repref na folk þocht thai be Ill,
Behald thi ſelf, and hald the ſtyll;
Think one the har is in thi nek,
Be careful of whom you speak, and when, and where. And be weil war quhome of þ^{n} ſpek, 200
Quhen and quhar to quhome & quhy,
And gar thine awne ene be thi ſpye.
Follow good qualities. Conforme the to gud thewis ay,
As tyme raqueris euery day. 204
Al thing that hinder may or ſcaith,
Forber It þocht thi hart be layth.
Trust not all counsel. Traiſt nocht al men that conſalis the
Conſider fyrſt quharfor It bee. 208
Be on thy guard against sudden acquaintance; heed not their flattery. Be war with ſudane acquentans,
With fleiching pride and Ignorans,
Thow knawis thi ſelf thocht men the Ruß,
Far better than the ruſare dois. 212
Keep your own secrets; Thi ſecret conſail neuer wndo,
Bot neid or fors dryv the thar to,
For þow may tell It tyll a frend,
Quhilk eftyr may be vnkend, 216
for a friend may become a foe. And chang his loue, and be thi fa,
Men are ill to know, þow art vnſikir quhen It is ſwa;
For ſindry folk ar Ill to ken,
And fenzeis frenſchip oft with men, 220
and may deceive you. And quhen thai wat thar ſecretis all,
Thai may the gif a ternyt fall.
At lell men aſk thi conſall ay,
To ſykir leich thi wound þ^{n} lay. 224
Strive not with any community or with churchmen. Strif nocht agains a comynite,
Na with kirkmen in na degre.
[Fol. 46.] Be not fault-finding, Be nocht redy to raiß A blame,
Heil at þow may al menis ſcham; 228

Be no*cht* bly*cht* of na ma*n*is fall,
Bot pray to god to comfort all;
Be bly*cht* and beſy, quyk, & ſmert,
And lat na langour throw thi hart,
Bot fle langour and ydilnes,
Quhilk*is* bring*is* diſſpar & hevynes.
Tak ay betwen diſſport and play,
Put langou*r* and diſſpar away.
Tak nocht in hart adu*er*ſytee,
Na prid the no*cht* in proſperytee;
Bot do weil, and na demyng dreid,
And to the beſt men ay tak hed.
The conſaill of thi traiſt frend*is*,
Diſſpiß no*cht* that weill levand Is,
Bot mend thi frend*is* of thi riches,
Thi gud*is* ſal grow and neu*er* be les.
And diſples thai*m* no*cht* at þow may,
Bot luf thai*m* and thai*m* honor ay.
Spouß no*cht*, and þow wyll me trow,
Bot þow wyt weil quhar, quhy & how;
And quhen þow ſpouſſ kep weil thi hand,
Thai thrif no*cht* weil at brek*is* that band;
Bot quhen a wyf þow tak*is* for the,
Se fyrst of gud burgione ſcho bee:
Gud mo*þer*-child gud we *pre*ſume,
Sa ſcho be kepyt fra Ill cuſtume;
Fra Ill rapar and ill cumpany,
Na Ill enſampill ſe hir by.
Tak na byrding, bot þow may bere,
Nother ane in tyme of peß na were:
And gif þow think*is* to be wyß,
Set neu*er* thi hart one cowatice;
For cowatice is rut of al evill,
And mak*is* obediens to the deuill.
Thai ar bot ſ*er*uand*is* to thar gud,
And ſuget*tis* for thar lyvis fud,

232 nor idle, for that brings despondency.

236 Be not downcast in misfortune, nor proud in prosperity.

240 Do well, and dread not judgment.

244

Marry not without great
248 thought.

Be faithful to thy marriage.

252 See that thy wife be of a good family.
The child of a good mother will be good, if she be kept from bad example.

256

Undertake no burden beyond thy strength.

260

Be not covetous.

264

[Fol. 46b.] Covetous men will be condemned.

Thai ar condampnit al and ſum,
And in tyll hevyne ſal neu*er* cum.
Wary no*cht* god for thi miſchans,
Thi miſdeid ask*is* revengans,
Na wyt no*cht* fortone tho*cht* þow bee
Miſſortwnit that miſgou*er*nys the:
Thank god and love hy*m* our al thinge,
And put in hyme thi confortinge,
And thank hyme tho*cht* thi gud be ſcant,
And ſerve hyme, and þow ſal no*cht* wante;
Na deſyr neu*er* wrang vynynge,
For It ſal p*ro*fet the na thinge;
For wrang vyninge the vy*n*nar to
Dyd neu*er* gud na neu*er* ſal do;
Deſyr neu*er* kepinge of Juſtice,
In land quhar na law kepyt Is,
Na ſ*er*uice office na maiſtry,
Wndyr p*rinc*is that levis by tyrany.
Quhay vyfly virk*is* w*ith* conſaill,
Is worthi till have gou*er*nall;
For wnwyſmen in alkyn ſted,
Is cald ane ymage of the ded.
Oyß fare langage in alkyne thinge,
Harſk word*is* gen*er*ys myſlovinge,
And reul thi Word quhill þow art ȝonge,
For lyf and ded lyis in thi twnge:
And kep thi hart ay clen of ſyne,
Fra al deſyr of vrangvyß wyne,
For as belangand payne and meid,
The wyll Is reput for the deid;
For ſtelar*is* only thevis are nocht,
Bot als at wald ſtell and thai mocht,
Thus is man theif als weil but dreid,
For his diffir as for his deid,
And quha reſtorys no*cht* fundyne thinge,
He is a theif for his helinge;

Fret not against fortune.

Thank God even in poverty.

Serve him and thou shalt not want.

Wrong winning never did good to any.

Desire no office where the law is not regarded,

nor under a despotic prince.

Use fair language to all; harsh words breed ill love.

Guard thy tongue, for in it is life and death.

Those who steal are not the only thieves;

but those who would steal if they could.

It is theft not to restore what you find.

And he It hyd, and heil, and hald;
He is a theif ry*cht* as he ſtald.
And ry*cht* ſa is It of vthir thing;
Thai are art and part fore conſelinge.
Thar is ful few fulys in the land
A bag of gold gyf at thai fand,
And ſyne of It hard na ſperinge,
In kirk na m*ar*ket na fore curſing;
Suppos thai wyſt It wytterly,
Quhai ſuld that gold aw werraly,
That thai wald gar in m*ar*ket cry,
To ſper quhay tynt It opinly,
And gyf thar come na man clamand,
Wald put It in the Juſtice hand,
To cry in m*ar*ket*is* thre ore foure,
Quhyll ȝhire and day war paſſit our,
And ſyne gyf nane my*cht* fundinge bee,
To clame that gold in na degre,
To deill It to the pure petaill,
Tyll almouſs houſs ore hoſpetaill,
I wald ſey and I kend hyme than,
He my*cht* be cald a ry*cht*-wyſs man;
And quha dois no*cht* in this degre,
Be law a theif may callyt bee;
For thus the law ſais in latin,
Quhai vnd*er*ſtand*is* no*cht* ſper may ſyne,
Quod qui inu*en*tum no*n* reddit,
De facto furtum co*m*mittit.
Fle axceſs in al kind of thinge,
And rew no*cht* ſchamful techinge;
Lat no*cht* lichtly of a lytill ſa,
For gret me*n* war deſauit ſwa;
For throw diſſpiſinge of lytill feid,
Mony gret man Is bro*cht* to ded;
Forſe a p*er*ell ore It cum,
For ſudane caſs is ay vylſum;

304 [Fol. 47.]

There are few fools who, if they found a bag of gold, and heard no inquiry about it,

308

would cry it in the market

312

for a year and a day, and if no

316 owner were found,

would give it to the poor.

320

Such a man I should call upright.

324

The Law says concealment is de facto theft.

328

332 Many great men have fallen from despising little offences.

Foresee danger before it comes.

336

And lichtlear hurtis that is fore sen,
Na wnprowyſytly cumyne had ben;
Boast not, nor be vain glorious. Ruß nocht thi ſelf, na loif, na lak,
Na want, na wanglore to the tak: 340
Strik nocht ay furtht thi fellony,
[Fol. 47b.] When you have the upperhand, Qwhar þow has our hand ore maiſtry,
And namly tyll wnknawin men,
It may be quit þow wat nocht quhen. 344
repay courtesy with kindness. Love and reward fore curtaſy,
Eftyr thi powar thankfuly;
Do honore tyll al honorable,
In rychtwyſe cauß be nocht changable; 348
Be steadfast in thy right. Be ſtark and ſtedfaſt in thi rycht,
For lawte brekis nocht for no mycht,
Truth may bend, but not break. And ſuppos for a tyme It bow,
It ſall recouer I dare la wow; 352
There is a time for all things; would men but take heed. Al thing has tyme wald men tak heid,
Quhai dois nocht ſwa the were ſal ſped;
Of two ways choose the sure, and let the insecure alone. And quhen tway ways hapnis the
Tak ſykyr and lat wnſykir bee, 356
And lipin nocht in a new cumyne geſt,
Let others test new friends. Lat vthire hyme pruf ore þow hyme traiſt;
Help the poor. And help all power at thi powar,
For godis ſaik do thaim no dere; 360
Gyf þaim gud wyll and furthiringe,
And quhen þow may ſum confortinge;
Little gifts earn much love. And gyf rewardis fore thi behuf,
Fore lytill gift drawis mekil luf; 364
Flee crabbed men and greedy, With crabyt men hald na cumpany,
Na falow the nocht with our gredy,
Na with our ſtill men, na our ſture;
Na nan that mankyt is be natur; 368
and gluttons. Na with glutone of paſinge fud,
Na nan that lewys one Ill wone gud;
Be weill wyllyt in thin office,
For heritage is na ſeruice; 372

Lak no*cht* quhar þow has louit mekle,
Fore men wyll ſay þow art our fekle;
Be of few word*is* in cumpany,
Gret ſpech is takin of foly;
Su[e]re neu*er* bot þow compellyt bee,
For leif to ſuere is leif to lee;
Bere na wytnes bot þow be cald.
Quhat is he worth na tunge can hald?
As lekand weſchell hald*is* no thinge,
Sa opin tung has na traiſtinge;
Bere þow wytnes but ſomondynge,
þow may be ſet fra wytneſinge,
And gyf þow ony cunnand mak,
Se ay gud wytnes at þow tak;
Lef no*cht* a gud place gyf þow bee,
Fore hecht at may be maid to the;
Ill neu*er* na ſeruand to thar lord,
He ſal the neu*er* luf the bett*er* ford;
Fore he wyll traiſt it is leiſinge,
For enwy, hattrent, ore flechinge:
Be no*cht* lefull to mak debat*is*,
Fore comone tul3our*is* al men hat*is*;
Traiſt no*cht* thine honore in a fulle,
Na weng no*cht* quhil thi blud be cule;
Fra fulys ferys and thar havinge
þow kep the weil at our al thinge;
Fore men are prewyt be thar wertew3,
As goldſmyt*h* gold in furnas doi3;
Wyſmen of fulys has ry*cht* knawlege,
As in a meroure thar wyſage;
Conſent neu*er* to treſone nore trane,
Be neu*er* bly*cht* of nan vther*is* payne:
Gar thi gud deid lof thi p*er*ſone:
Al riches paſ gud renoune;
Preſ neu*er* to batail na to feicht,
Bot þow be thret throw princ*is*[1] micht;

Speak little in company.

Bear no witness except when called upon.

[Fol. 48.]

An open tongue is like a leaky vessel.

If you make a bargain, have good witness.

Leave not a good master.

Blame no servant to his master.

He will think it false.

All men hate talebearers.

Take no vengeance except in cool blood.

Men are tried by their virtues as gold in the fire.

Wise men are ware of fools.

Rejoice not at another's pain.

Good renown is above wealth.

[1] In margin.

Strive not with a fool.

Tak na debait *with* full na ſtryve,
That fore a word wyll ware h*is* lyve;

Covet not that which belongs to another.

A levand manys b*ene*fyce,
His lyf, his land, ore h*is* office,
His wyf, his dochttir, na h*is* ſeruand,
Na our his hed to take his land,

It engenders feud.

Deſyr no*cht* fore It gen*er*ys fed,
And oft tymis ef*ter* folowis ded.

Chaſtise children when young.

Chaiſtee thi childyr quhil þow may,
Þow ſal compt for thar deid a day;

[Fol. 48*b*.]

For bettir is opine chaſtiment,
Na luf that is hid in thin entent;

For want of correction children oft turn out badly.

For fault of frend*is* chaiſtiſinge,
Garr*is* barnis oft mak ill endinge;
Than ſal thar frend*is* ful dere by
That wald thai*m* no*cht* be tyme chaſty:

Their parents will be condemned.

And oft tymis garr*is* thaim have dreid
Be dampnyt for thar barn*is* deid;

Read Scriptures.

Reid oft and here worthi ſcriptour*is*,
And folow teichinge of doctour*is*;

Keep the commandments.

And our al thinge þow be neu*er* Irke,
To kep the mandmen*t*s of the kirk;
And eu*er* haf mynd of thing*is* three,
That is, and was, and eu*er* ſal bee;

Forget not your end,

And als for;het no*cht* thyne endinge,
Quhar þow ſal ga, and wat na thinge,

and that you must give account.

And how þow mone gyf compt of all
Thi ded*is* heir baith gret and small;
And owthir thow ſal have hevynis meid,
Ore dampnyt fore thine awne miſdeid.

Trust not in dreams or witchcraft.

Trow no*cht* in dremys nor ſocery,
Na wichcraft*is*, na charmery;

Confess to the priest.

Gyf þow has ony foleis done,
Schaw to the preſt, and mend It ſoune;
And ly no*cht* lange in dedly ſyne,
Na grace folowis quha lyis thar In;

Bot ſchrif the oft and tak penans, Oft do penance.
Lat few wyt of thin obſeruans;
Amend in tyme al thi miſdeid, Amend in time.
3592 Þow ſal haf grace to better ſped; 448
Quhen þow thi ſelf accuſß heir, Accuse yourself and the fiend has no power over you.
The fend of the has na powere;
The till accuß one domiſday,
3596 Than may þow frely paß thi way, 452
Wnaccuſyt befor the kinge,
Tyll leſtand Joy *with* out endinge;
Al thus the wyſman taucht his ſone, These are the wise man's
3600 And bad hyme at It ſuld be done. 456 lessons.

Explicit, &c., &c.

(10.) THE THEWIS OFF GUDWOME*N*. [Fol. 49.]

THE gud wyf ſchawis, fore beſt ſcho ca*n*, The good wife shows how women are held dear.
Quhilk*is* ar thewis of gud women;
Quhilk*is* gar wome*n* be haldin deir,
3604 And pouer wome*n* princ*is* peir; 4
W*ith* ſum Ill mane*r*is and thewis,
That folowis ful women & ſchrewis.
As to the firſt, me*n* ſuld confidyr
3608 That wome*n*is honore is tendyr & flydd*er*, 8 Women's honour is tender,
And raithar brek*is* be mekil thinge,
As fareſt roß tak*is* ſoneſt faidinge. fades like a rose;
A woman ſuld ay have radour therefore women should be
3612 Of thinge that gref my*ch*t h*er* honoure; 12 cautious, pious, humble,
Ful of piete, and humylitee,
And lytill of langage for to bee,
No*ch*t loud of lange, na lauchtyr crouß,
3616 And eu*er* doand gud in her houß: 16 always doing good,
No*ch*t oyß na tratlynge in the toune, not gossiping,
Na w*ith* no ȝonge me*n* rouk na roune;

Weill of hir ſmylinge ſimpyll and coy,
With fenȝeand fair nocht mak our moy.
Nocht nyß, proud, na our deligat,
Na contyrfyt nocht our hie eſtait;
Fauore na dedis of diſhonore,
Kep worſchip tyll al creatoure;
Be nocht lefull tratlyngis to here,
Nore to reherß quhai wald thaim ſpeir.
Tyll hir frendis obedyent bee,
In gudly thingis that may supple;
Nocht outragouß in hire cleithinge,
Bot plane maner and gudly thing.
Nocht our coſtlyk, na ſumptewouß,
To mak vthir at hire Inwyouß;
Na couet nocht cleithing mar deir
Na be reſone ſuld hir effeir;
And þocht ſche be cled honeſtly,
Deſyr nocht to be ſen forthi.
Quhen ſcho is proud to ſchaw her than
Is takin of a licht woman;
Bot quhen It suld be reſone bee,
Tyll ſchaw hir thane is honeſtee,
With ſuet hamly round contenans,
Nocht our fer preß hire till awans.
To ſchaw hire proud, at men may see,
Is pryd, wanglore, and vanite.
Bot euer with dreid and ſchamfulnes
Scho ſuld draw to the laweſt place,
And erare lawar place to tak,
Na fra her place be put abak;
God dois honore to lawlynes,
Quhen prid is punyſt in al place,
Quhilk in women is maiſt to blame,
For eftyr prid oft folowis ſchame.
Nocht than thai ſuld be honeſt ay,
Efter thar ſtat euerilk day;

not proud nor assuming.

Be respectful,

and obedient;

not outrageous in dress,

to make others envious,

not to dress for show,

lest she be deemed a light woman.

[Fol. 49b.]

There are proper times for women to show themselves,

but it should be done with modesty.

God honours lowliness.

After pride comes shame.

Fore God *com*mend*is* honeſtee,
Quhilk of al gud is beſt of three,
And eft*er* honore cu*m*mys profyt,
And of al gud leiſt is delyt.
Gud profytable is ane of three,
And it be Reſ*one* takin bee;
Bot quhen thai tak It our meſour,
Thai turne in wyß and *in* arroure.
Kep thai*m* fra delyt no*cht* walable,
And fra al deid diſhonorable;
Bot no*cht* fra deid al anerly,
Bot fra al thinge that is Il lykly.
Fle ill folk and ſuſſpekit place,
Gret lak folowis Il lyklynes.
Fore eu*er* defamyt cumpany
Defad*is* the honor of al wy;
Dant no*cht* wome*n* our wantonly,
Na feid þaim no*cht* our delygatly;
Fore met*is* and drink*is* delycyus
Cauſſ lichory: men ſais thus.
Na gift*is* gyf, na drowreis craif,
Na bill of amour*is* to reſaif,
Be no*cht* our ſyre till h*ir* frend*is*,
Bot mek and lawly quhar ſche lend*is*.
Oyß noght flityng, ſturt, na ſtryf,
Preß no*cht* to greif ma*n*, na wyf;
In thrift ſtryf ay w*ith* thi nychtboure,
Quha beſt can thryf but diſhonor.
Preß no*cht* in feiſt to syt our hie,
Na eu*er* ilk day lyk proud to bee;
Na our cl*en* weſching o*n*ne verk dais,
Na ȝhit o*n*ne werk dais oyß na plays.
Fla*m* no*cht* the flour*is* at wyll faid,
To mend hir mak at god has maid,
W*ith* payntyng wattrys to gar h*er* ſchen:
One haly dais hir hyd hald clen:

Of those good qualities honesty is first.

Profit should be taken in reason.

Keep women from all dishonourable deeds,

from all suspected places.

Bad company damages character.

Give not women too delicate food or drink.

[Fol. 50.]

Let them indulge not in strife,

but vie with their neighbours in thrift.

Be not proud, nor lazy on workdays.

Let not women use painting;

Bot nocht with colouris, na payntry,
For ſyk thyng is bot gyglotry. 92
for it is a shame to be white and red one day, and faded the next. Keep the hue of nature.
Schame is to day be quhit & red,
And onne the morne waleyt as a wed;
Bot kep þe hew of hir nature,
For ſyk fairnes ſal langeſt dure. 96
Kep biding and leif clenly,
Thank god and love hym ythandly,
Be poor folk petouſable,
Be euer of pur folk petouſable,
Do almouſs deid, be cherytable, 100
Speak well of people behind their back.
Gyf folk gud word behynd þer bak,
And love al leid, and nane to lak.
And gif ſche be in godys band,
Se euer honore to her huſband, 104
Let a wife keep her husband's honour. Be sweet and debonnaire.
And be graciouſs to his menzhe,
Kepand her huſbandis honeſtee;
Tyll al folk ſwet and debonar,
With gudly wyll at hire poware. 108
not wandering in the streets,
Be ferme of hed, fut, and hand,
Nocht oft in ſtret to be wanerand;
For wanerynge betaknis wylſumnes,
Wanwyt, welth, ore wantonneſs, 112
for that is folly.
Ore elles to sek ſum cumpany,
[Fol. 50b.]
At war nocht lyk to be gudly.
Bot ay hald rownd and plan maner,
Let her associate with her equals.
Haldand ay falowſchip with her feir; 116
Fle fra defamyt cumpany,
Lyk drawys to lyk ay comonly.
Love not sleep.
Luf nocht ſlepinge, na gret ſuernes,
Fore mekill ill cummys of ydilnes. 120
Nocht leif to wantoune giglotryſs,
Keep wise companions.
Kep feris of women at are wyſs;
Imitate the best.
And euer conferme hir to þe beſt,
Of women that ar worthyeſt. 124
Do na thinge that ill lyk may bee,
Gif na occaſioune for to lee;

Fore quhen ſcho dois that is lyk ill,
Traiſt no*cht* that folk wyll hald thai*m* ſtill.
Hant no*cht* w*ith* me*n* our an*er*ly,
All be thai neu*er* mar ſa worthi;
Ga no*cht* alane in hir erand,
Tak child ore maidinge *in* h*er* hand;
It is no point of honeſtee,
A gud woma*n* allane to bee.
In cumpany of mony ane,
And mekill leſs w*ith* ane alane;
It is no point of gud cuſtum;
Fore na man wyll the gud preſum.
And quhen ſcho paſſs hir erand,
Byd no*cht* lang one It tareand,
Na ſyt no*cht* doune to hald talkyne,
Quhill ſcho forȝhet hir hame ganging:
Think quhat ſcho has ado at hame
And ay be dredand to have blame.
Wome*n* that haſs a thowlas hart
Ane houre ore twa think*is* bot a ſtart;
[1]Gyf men thai*m* withgang wantonly,
Than wyll thai cowet the maiſtry.
Thar is na thing thai cowet mare
Na fredome, fauore, and gud fair;
Na wald neuer correkyt bee,
Na ȝit reprowyt in no degre:
Thai ſuld kep lawte, day & ny*cht*,
And maiſt quhar thai haue lawte hicht.
Hait no*cht* but gret cauſs manifeſt,
The fyrſt luf ay be lowyt beſt;
That ſche of luf have neu*er* repruf,
To do wnlawte to hir lufee
Preſs to be lowyt w*ith* h*er* menȝe,
Fra drunkyne folk and tawarne flee;

Folk will not conceal evil doing.
Seek not men's company.
Go 'not alone on errands.
It is not good for women to be out alone.
Be not long on errands.
Think of what is to be done at home.
Women forget how time flies.
Women like to rule,
[Fol. 51.]
but should be obedient.
Indulge not hatred.
Stick to a first love.
Flee drunkenness.

[1] In the margin here is "Nota bene."

Be leif of prayer, quhen ſho may,
Go to church; And her meß one the haly day;
Fore mekle gud cummys of praynge,
3764 And garris men mak gud endinge. 164
behave well when there. And our al thinge kep her in kirk
To kek abak, to lauch, or ſmyrke;
And efter nwne, one the haly day,
3768 Owthir pray, or play at honeſt play, 168
To reid bukis, or lere wefinge,
Always be honestly employed when at home. Be occupeid euer in ſum thinge;
But leif ſet nocht hir hart to luf,
3772 Thar folowis efter gret repruf. 172
Follow advice. Leif thare awne wyll & do conſaill,
Ore It ſall turne thaim to tynſaill;
Toy not with men. Tait nocht with men na mak raginge,
3776 Fore oft It makes a foul endynge; 176
It is a takine a full women
To tyg and tait oft with þe men.
And our al thing, as oft ſaid I,
Keep from bad company and foul language. 3780 Kep hir fra cankyryt cumpany, 180
Fra foul words and wnhoneſt;
Fare langag is euer praſyt beſt.
And tak ay ſampyll be her nichtbour,
Bad people wish others to be like them. 3784 Gif euer ſcho thinkis to haf honour. 184
[Fol. 51b.] Fore quha defamyt war, or wyke,
Wald al the laif war to thaim lyk,
Be not a go-between. Be nocht redy chargis to tak,
3788 Na erandis bere, na meſage mak; 188
Fore thai are condiſciounes of barnis.
What the eye does not see the heart does not miss. At E nocht ſeis, hart nocht ȝarnis;
Tharfor ſuld women kepyt bee,
So women should be kept close, 3792 At thai may nocht na licht women ſee; 192
Suppos It war agane thar wyll,
It kepis thaim oft tymis fra ill.
Fore ful women ar ſo ſmytable,
and not allowed to see wicked ways. 3796 And till al wykit wycis able, 196

That euer the cumpany quhar thai tak
Sal neuer chap without a lak.
Men bindis oft folk agane thar will,
Quhill ſum gret cure be done thaim till;
Quhilk war nocht forß þai wald nocht dud,
And ȝhit it[1] cummys thaim al for gud.
And ȝhit weil mar ſuld madenis ȝhinge[2]
Be ſtratly kepit with gret awinge;
In teiching with a gud maiſtreß,
Quhilk knawis gud thewis, mar & leß;
And chaiſte thaim, quhill thai are child
Quhill wyſdome cum throw wyt or eild.
For ȝouthed ay inclynis to wyce,
For ſelding find we barnis wyß;
Folk may in ȝouthed tift a child,
That fore na gold wad do in eild.
Forthi ȝunge lordis ar put to cur,
Quhill wyſdome cum thaim be natur;
Or ellis throw documentis, ore age,
To gouerne weill thare heritage.
Sa suld madenis fra Ill cumpany
Nan ill ensampill ſee thaim by;
Fore falt of aw, and of teichinge,
Gerris madenis oft tak ill endinge,
Quhilk and thai had in thar ȝouthage,
Quhill thai of wiſdome have knawlage,
And chaſte thaim, quhen thai do mys,
Fore wantone thowleß rakleß Is,
Thai ſuld be chaiſt and cheritable,
Worthi women wyß and able,
And efter cum to gret valoure,
And do thar frendis gret honour.
And quhen thai haf na Inſtruccyoune,
Na for thar miſdeid puniſcioune,

200 Such restraint may be used for their good.

204 This rule should be particularly observed with the young.

Correct girls while young.

208

You cannot correct them

212 when older.

Young lords are put under governors;

216

so maidens should be kept close.

220

[Fol. 52.]

224

They should be chaste and charitable.

228 But if their friends fail to train them,

[1] is. MS. [2] This line and the following are transposed in the MS.

Bot latt*is* thai*m* flow in wantoun*n*es,
And fauor*is* thai*m* in thar wykytnes,
they are much to blame, [1]Than of thar Ill thai have the wyt,
And, do thai weil, the mar meryt.
For oft tymis frend*is*, have no dreid,
and shall be punished; And putt*is* thai*m* ſelf in ſturt & ſtryve,
And oft in *per*ell of ſaul and lyve.
Quha will kep baith fra *per*iſchinge,
therefore correct your children. And pwnis thai*m* quhen thai do Ill,
And lat thai*m* no*ch*t have al thar wyll.
Bettyr pwnis thai*m*, and gar thai*m* mend,
Keep them from poverty; Na ſaul and lyf tak baith Ill end.
And kep thai*m* fra neid & miſtere,
That pou*er*te gar thai*m* no*ch*t myſſare;
for want often leads women to do wrong; For pou*er*tee tynis mony gud woma*n*,
Quhilk*is*, and thai had thriftee men,
With gudly ſuet neidfull lewynge,
Thai wald neu*er* do mys, for nakyne thinge.
For oft tymis wrecht nedy ky*n*ne
Syk neid and ſtreſ hald*is* madenys In,
That thai are pynd with pou*er*tee,
Quhill gret neid garr*is* thar hart*is* dee;
And may no*ch*t, for thar wrechitnes,
Gret couatice, and gret nedynes,
so they should not be exposed to the temptation. Put thai*m* in tyme to thar profyt.
Thus, do thai mys, thai have the wyt,
And al the charg*is* of thare syne,
That neid and myſter putt*is* thai*m* In.
[Fol. 52*b*.] Thai have na craft how suld thai leif,
And frend*is* will thai*m* na thing gif;
Than is thar no*ch*t bot do ore dee;
One fors thus mone thai fulys bee.

[1] Here is in the margin "Nota bene."

For mony lord*is* ar no*cht* larg,
Thinkand thai have our gret charge,
To mary thar barnis to *þer* eſtat;
And ofte thar lang baid cu*m*mys to lait.
For natur drawis eu*er* to kynd,
And luk*is* no*cht* quhat may cu*m* behind;
And quhen thai forfalt, thai are fane,
& garr*is* men veyne It dois thai*m* pane.
Quhen ſcho is tred h*er* ſho one heill
Tha*n* will thai ſay, "Had scho done weill
Scho had be*n* maryt richly:
Now lat h*er* chewys h*er*, fore thi."
Thus mony gud madyne oft tyme,
For fault of mareag in tyme,
Ar tint, for fault of warld*is* gud;
Thai can nocht wyne thar lyvis fud
W*ith* trawaill, craft, and laborage;
And thus in to thar tend*er* age,
In thar maiſt farhed, dois foly;
And in thar eild nan ſett*is* thai*m* by.
Thus mone thai begar*is* be alway,
And oft tyme deis before thar day;
Of quhilk thar frendes has the wyt,
And god and natur has diſſpyt,
& quha his barnis puttis no*cht* to lare,
And garr*is* teich thai*m* at his poware,
And noryſß thai*m* to p*er*fyt age,
And purway madenis of mareag
Eftir thar ſtat, and gyf thai*m* aw,
Thai ar al curſyt be god*is* law.

If parents, from desire of good matches, are too long in marrying their children off it is not well.

Then they are sorry if their children go wrong.

Girls should be married young,

or else their friends have the blame of their errors.

Children should be well taught.

This is a parent's duty.

Now have I tald ȝow mine awyſß,
How ȝe ſuld knaw me*n* that are wyſß,
And alſß ful me*n* in ſum party,
Be ſindry poynt*is* gene*r*aly;
And als of ſindry document*is*

Here ends my advice

[Fol. 53.]

to young people.

3900 To ſcharp ȝong men in thar ententis; 300
Of wyſmen that before has ben,
And mekil honor knawin & ſen,
It is drawn from the lessons of wise men of old.
Quhilk thai drew out throw thare gret wyt,
3904 And efter maid ſeir bukis of It: 304
Quhilk thai drew out of bukis old,
Quhar It lay, as in myne the gold.
Quhat thank ſerf I þocht It gud bee?
The thanks are due to them, not to me.
3908 Sen gudnes cummys nocht of me, 308
Bot of thir worthi mennis ſawis,
That fyrſt maid profecy & lawis.

Let all readers pray for the maker of this book.

And here I pray ye redaris all,
3912 And als ye heraris, gret and ſmall, 312
That ay, quhen at thai one It luke,
Thai pray for hyme that maid the buk;
And fore al criſtynne man, and me;
3916 Amen, amen, fore cherytte. 316

Explicit liber moralis, secundum dicta antiquorum patrum, etc., etc., etc. Amen.

(11.) [VERTEWIS OF THE MESS.]

Her begynnis the Vertewis of the meſs, apprewyt be the haly wryt, baith be our lord Ihesu criſtis wordis, and vthir haly ſanctis and doctouris of þe criſtyne faith. And fyrſt *and* formiſt. Testimonies to the virtues of the mass.

Sanct paul ſais that ryght as our lord Ihesu cryſt is mar worthi and mar precious than ony vthir creatur that god maid, ſa is þe meſs mar worthi and mar precious than ony vthir oreſone or ſacrifice that may be ſaid or maid in this erd. 3920 St. Paul's.

Item, ſanct barnard ſais, that It is mar ſpedfull, neidful, and profitable to the manis ſaul heill to her meſs, with clen hart & gud deuotioune, na for to gif for þe luf of god þe fee of ſa mickle land as a man may ourgang quhill the meſs is in doinge. 3924 St. Bernard's.

Item, our lord Ihesu ſais that quhat ſum euer thing þat men with clen hart and gud deuocione aſkis at the meſs in thar praieris, *It ſalbe grantyt thaim or elles bettir and mar prophitable thing, na thai aſk hyme, be mekill. Item, quicquid orantes petitis &c. 3928 Our Lord's. [Fol. 53b.] 3932

Item, ſanct Jerome ſais that till here meſs with clen hart and gud dewocioune garris the ſaulys that he prays for feil na payne in purgatory quhil that meſs is in doinge. St. Jerome's.

Item, ſanct anſelyne ſais that to her a meſs with clen hart and gud deuocioune, or gar ſay a meſs in a manis lyf is mar meritable till his ſaul heill, na that hes executors or frendis gart ſay 1M meſſ for hyme efter at he be ded. 3936 St. Anselm's.

Item, ſanct ambroſs ſais that quhat euer met or drink a perſone tak efter meſs perfitis hyme mar till his heil and lang lyf, na It that he ettis befor meſs. 3940 S. Ambrose's.

Item, ſancte auguſtine ſais that for al the tyme þat a perſone be at þe meſs he standis in ſted, and eildis nocht, bot haldis hym in the ſamyn ȝouthed he was in quhen he come to þe meſs. St. Augustine's. 3944

Item, the ſamyne ſanct Auguſtyne ſais that the tyme of þe meſs that a man heris lenthis his lyf ſa lang mar, na he ſuld leif, and he hard na meſs in his lyf. Ibid. 3948

Item, os aurii ſais that quhat woman that takes her child St. Chrysostom's.

bed that day that ſcho has hard meß, ſcho ſal ber her birth with leß payne *and* dolour, na ſcho had nocht hard meß that
3952 day.

St. Luke's. Item, ſanct louk ſais that quhat perſone hapnis to deceß þe day that thai here meß, thai ſal be reput and done with, as lang- and þe dewyteis of haly kyrk, as thai had tane al þe ſacramentis
3956 of haly kirk that day.

St. Matthew's. Item, ſancte matho ſais that the tyme that a perſone hiris meß, thai ſall fall in na dedly ſyne, and all waneall ſynnis ſal be forgewyne thaim throw the wertew of the meß.

3960 Item, sancte gregore ſais that fore ilke meß that is ſaid
St. Gregory's. deuotly ſundry ſaulys ar deliueryt and fred out of þe payne of purgatory, *and* mony levand men ar turnyt fram þer ill lyf to gud lyf for euer.

3964 Item, ſanct auguſtyne ſais that the gud angell that kepis þe
St. Augustine's. manis ſaul comptis wp and wrytis al the ſteppis at a man*
[Fol. 54.] makes to the meß, and fore ilkane of thaim god ſal reuard (hym) her or hyme.

3968 Item, ſancte gregore ſais that the day that a perſone heris
St. Gregory's. meß deuotly, *and* at the ſicht of the ſacrament ſais his pater noſtere, he ſal nocht that day want his levyng ſufficiantly.

St. Bede's. Item, ſancte beid ſais that ſuppos a man her meß or gyf
3972 almous in deidly ſyne, or uthir gud dedis, It profytis hyme to thre things. It kepis hyme fra miſaduenturis and perell to cum and garis hyme be mare able to ryß out of his ſyne, & gif he paß to hell It leſys his panis thar.

3976 Item, ſancte Auguſtine ſais that the day that a man ſeis godis
St. Augustine's. body, and makis his prayaris to hyme deuotly, he ſal nocht that day tyne his ſicht.

Ibid. Item, ſancte Auguſtyne ſais that the day that a man ſal here
3980 meß with clen hart & gud deuocioune he ſal nocht de of a ſudane ded.

Ibid. Item, ſanct auguſtyne ſais that for þe tyme of the meß suppoß þe ewill ſpreit be in a man synfull, that in the tyme that he
3984 ſeis the haly ſacrament, þe evil ſpret fleis out of þe man fore the tyme of þe meß.

Item, os aurii ſais that the meſ͡s is als worthi as ꝑe ſelf ded and paſcioune of cryſt quhen It was don*ne* of deid proprely. St. Chrysostom's.

Item, ſancte Auguſtine ſais that in the tyme of the meſ͡s the hewyne opnys, the angel deſcendis, and ber*is* cumpany to ꝑat haly ſacrament. 3988 St. Augustine's.

Item, ſancte gregore sais that the cloud sett*is* h*is* beſyn*is* to here meſ͡s, and failȝeis no*cht* in hyme he ſal have the meid as he had hard meſ͡s, and he be one forſ͡s ore vthir ways haldin tharfra. St. Gregory's 3992

NOTES.

Page 1, line 5. *thaim that are put in the fech[t]ing of dede.* This passage in the Cambridge MS., Ff. 5, 45, alluded to in the preface, stands thus: "þat bene in poynt of dethe." So that the word *fechinge*, which the MS. gives, is most likely a mistake for *fechting*, struggle. 10. *as*, here, is for the relative *which*. Perhaps it may be an error for *at*, which is the more common. 13. *doutable to be tholyt*, terrible to be endured. 16. *ell*; here and elsewhere this form is probably for ell=ell*is*. cf. 487. 21. *ded o neide men*, death of needy men.

P. 2, l. 24. *at ever*, so ever. 34. *baide the cummyne*, awaited the coming. 43. *he*, i.e., Jesus Christ. 44. *& safurth, etc.*, and so on throughout the New Testament. 49. *fore It gret comfort*, for its great comfort. 57. *It is to wyt*, you must know.

P. 3, l. 60. *wreukis* should be *wrenkis*. The word occurs in the "Ayenbite," p. 129. "Man may longe his lyues wene, and oft him lyeȝeþ his *wrench*." The analogies of the Kentish and Northumbrian dialects have been pointed out by Mr. Kemble, Philolog. Trans., vol. ii. p. 36. 81. *to have thaim to thare bruþer*; this is a slip of the scribe, and should be, to have *him*. 88. *tyll he is;* i.e., while he is. 92. Probably this was a rhyming proverb current at the time:

> "Sufficiandly forthocht,
> Syne noyis nocht.

pocy: this word evidently refers to what is said afterwards of the position of Christ's limbs on the cross.

P. 4, l. 100. *murthersar*: Fr. *meurtrisseur*, a constant form in Scotch. cf. Lyndesay's Monarche, 3692:

> "That prudent Prince was trampit doun
> And murdrest in his counsall hous."

Other examples occur in ll. 4213, 4219, 5107 of the same poem, and the verb *to murdres* in line 5828. 104. *at ar . . . . knawing*, which are all for the best if they were well known. 126. *that in the paciens tharof we may wyne*, which (joy of heaven) in the patient bearing of (our tribulations) we may win.

P. 5, l. 131. *þan sum*, apparently a clerical error for *þat sune*. 157. *and syker—in the faith*: and certain it is (that) he, who feels sorrow or uneasiness in the leaving of these cardinal delights, is not firm in the faith.

P. 6, l. 177. *maid thairby go*, ordained thereby (i.e. by its heavenly origin) to go. 184. *at the law lewis*, which the law allows.

P. 7, l. 203. *he vynand*, while he wins. These words are inserted as a case absolute. 213. *be the faith of him and ded*, i.e. by the faith and death of him (Christ).

P. 8, l. 248. *For in the thocht, etc.*: For in the thought in which the soul passes from the body it is taken for ever. 250. *angell*, may be for angeH=angell*is*, angels. 257. *saint*, perhaps an error for *sauit*, saved.

P. 9, l. 270. *sursastnes* should be *surfastnes*. 271. *with suernes*, against laziness. 272. Make no attempt against force wherein you may fail. 273. *laitis*. This is from the Islandic lát, and applies to gestures and habits, as of woman *í láti manna* with men's manners; generally in a bad sense. The word occurs in "The Three Tailes of the Three Priests of Peblis," l. 984:

> "Then on his kneis he askit forgivenes,
> For his licht laytes and his wantones."

276. *Lak na lofe*. The first word seems an error for *luk*; the sense would then be: Take care not to praise too much; or the text may mean, "Don't blame or praise too largely." 277. Take care that you don't, through faintheartedness, commit a fault. 287. Be stout against wrong when men meddle with you.

P. 10, l. 304. *Wayue thi lust*: this is probably for *Wayne*, i.e. remove. 310. *orne*, a mistake for *Ene*. So also in 329. 316. *Ris steppis few*, an error for "*His steppis sew*," his steps follow. 317. *Exill all wyte* for *wyce*, i.e. vice. 320. This stanza, which is not in the MS., but which belongs to the poem, is added from "Ane Compentious Booke of godly and spirituall Songs, newlie corrected and amended by the first originall Copie., Edinb., 1621." 8vo. The poem there has the colophon. "Finis. ¶. Quod King James the first." An older version of the date of 1578

was reprinted by David Laing, in 1868, in "Gude and Godlie Ballates." I append it in full:—

"Sen throw Vertew incressis dignitie,
And vertew is flour and rute of Noblesse ay,
Of ony wit, or quhat estait thow be,
His steppis follow, and dreid for none effray:
Eject vice, and follow treuth alway:
Lufe maist thy God that first thy lufe began,
And for ilk inche he will thé quyte ane span.

"Be not ouir proude in thy prosperitie,
For as it cummis, sa will it pas away;
The tyme to compt is schort, thow may weill se,
For of grene gress sone cummis wallowit hay.
Labour in treuth, quhilk suith is of thy fay;
Traist maist in God, for he best gyde thé can,
And for ilk inche he will thé quyte ane span.

"Sen word is thrall, and thocht is only fre,
Thou dant thy toung, that power hes and may,
Thow steik thy ene fra warldis vanitie:
Refraine thy lust, and harkin quhat I say:
Graip or thow slyde, and keip furth the hie way,
Thow hald thé fast upon thy God and man,
And for ilk inche he will thé quyte ane span,
Quod King James the First."

From "The Gude and Godlie Ballates," 1578, *rep.* 1868, *p.* 202.[1]

323. *wallowed hay.* Another example of this word occurs below l. 3694, "waleyt as a wed." 324. Work out truthfully what you believe to be the truth.

P. 11, l. 329. See above, 310. 337. Should do such labour as befits them.

P. 12, l. 363. *assithit.* The more usual form of the verb is *assethe.* The noun occurs in "Pricke of Conscience," 3610, 3747. 379. Dele the point after *hym*, and put a comma after *Fore.* The capital letter is in the MS. 384. *and*, an error of the scribe for *are.* 389. *hir* should be *hie*, high.

P. 13, l. 390. *thar* should be *thaim.* 391. *full*, written in the MS. fuł, perhaps=fullis=fools. Cf. Lancelot, preface, p. xix. 397. *and reput, etc.*, and I considered mirth and laughter great error.

[1] Page 202. "Sen throw Vertew incressis dignitie." This is the only authority for attributing these verses to King James the First of Scotland (1406–1437). In Bannatyne's MS., 1568, fol. 58, they occur anonymously, with numerous verbal differences. In neither copy do we find the language of the early part of the fifteenth century.

408. *stankis.* Lyndesay: Monarche, 5020-3, speaking of Solomon, says:—

> "His plesand Habitationis
> Precellit all vtheris Nationis
> Gardyngis and Parkis for Hartis and Hyndis,
> *Stankis* with fysche of diuers kyndis."

412. *at our al thaim tat was*, above all them who were. 413. *of.* This seems to mean *over and above*; if so, it is connected with Isl. of=over much, so much used in composition, as of-mikill=too much, etc. 417. *weschell*, vessel. This word formerly was used as a plural; cf. Trevisa's translation of Higden, vol. iii. p. 181: "He shulde .... ȝelde the holy vessel aȝen;" for a rendering of *et vasa restitueret*; and p. 185, for *concessit ei rex vasa templi*, "þe king graunted him þe vessel of þe temple."

P. 15, l. 472. *till leif to a full vaistour, etc.*, to leave to a foolish waster all their goodly realms and possessions. 487. *fore he shall nocht, etc.*, for he shall have nothing else for his portion of the world. 493. *cure of waist*, i.e. anxiety about waste. 495. *na hap to good hyme.* No hope to benefit himself. I have not met *good* used as a verb elsewhere.

P. 16, l. 512. *Item he sais that.* After these words there is an omission of, *he considerȝt*, which must be supplied from the preceding sentence. 522. *Remorand in singularite*, i.e. All things are perpetual in their kind and nature, although in individual cases they be unstable. 530. *and all elyk wnder lyis vanite*, and vanity underlies everything alike.

P. 17, l. 540. *chalenginge.* Here used for *accusing.* 556. *and oft tymis fall*, i.e. The goods ofttimes fall into the hands of those who most hated him. 560. *ocht misteris*, needs anything.

P. 18, l. 584. *his lewing*, his living, that which he can consume on himself. 589. *in were*, for the worse. 590. *he walkis in wntymis*, he awakes at irregular times.

P. 19, l. 629. *mar master*, i.e. a greater master.

P. 20, l. 651, *flethit=flechit*, flattered. 655. *lowable to god*, praiseworthy in the sight of God. 662. *but riches*, without riches.

P. 21, l. 683. *and mak hym, etc.*, and make himself, at times, as though he heard not that which he hears. 702. But he mixes himself up, of his own choice, with so many various concerns, without end, of which none but God may know whether they be good or ill. 708. *part*, i.q. port, carriage, bearing. 711. The first

god in this line is inserted by an error of the scribe, and should be omitted.

P. 22, l. 719. Nor do the pains of death then permit him at all to take rest. 744. And lead thy life with them that love thee for the period of this uncertain life.

P. 23, l. 756. *Ryt in the row*, should be *cryit in the row*, i.e. published as in a roll-calling. See Jamieson. 764. That no men, but fools, should be made (much) of by great men. 770. *fall* for *fall*=*fallis*, falls. 780. *cumandly* should be *cunandly*.

P. 24, l. 787. *murmure hyme in thar collacione*, revile him in their private meeting. Collacione, in this sense, occurs in Lyndesay's Kittie's Confession :—

> "When Ladyis makis collacione,
> With ony lusty companyeone."

817. *in cauernys and in ernes.* The last two words are wrong. The MS. has the letters mir nes, the *ir* being written by an abbreviation above the *m*. I would therefore conjecture *mirknes* as the word intended. It is not unlikely that the scribe, having turned up the final stroke of the *m* to make the abbreviation-mark, should proceed to add *nes* as a termination, this being so much more common than *knes*. 818 *The rewis and, etc.* The last two words should be united. The verb *rewss* occurs in the sense of "to clothe anew" (See Jamieson), and these two words united form the present participle of that verb. In the very next sentence the rehabilitation of the body is described, and the sense of this clause will be: "And those who are assuming their bodies anew shall afterwards all rise together." Mr. Murray says, *rewis* here=*streets*, and in Eccl. xii. 4, the words are "And the doors shall be shut in 'the streets;'" but this leaves the word *and*, in the text, unaccounted for, and makes a very clumsy translation. 819. *worth deife*, become deaf.

P. 25, l. 823. The dust of which man was made shall return into its first form, and the spirit shall return again into the body made of dust. The side note (for which the Editor is not responsible) is wrong. 828. i.e. when *he* was called the wisest of the world *he* made, etc.

P. 26, l. 858. *Bot gyf thai laif viciously.* The verb should be leif, and the sentence means, But if they (i.e. the children) live viciously, think then that the parents' time is all gone by. 868. *alle*, an adverb, utterly, entirely. 880–885. In these six

lines there has been some slip. We perhaps should read *vertuous* for *vicious* in 880. The two first evidently had some words explaining how to *depart* the good from the ill, practically, by *doing* the good and *leaving* the ill. In 882 the insertion of the pronoun *he* after *Reuard* makes the sense complete, or if *Reuard*=*Reuardit*, the p.p., which would improve the metre as well as the sense. The last two appear to have had some such meaning as: "Whoso remembers God's might, he never more will do but right." From a careful perusal of the MS. I cannot suggest any alteration in the text.

P. 27, l. 884. To read *þe* for We improves the sense, and if in the original the Saxon letters were used, the scribe might easily mistake the one for the other. 896. *Worthis till*, become, attain to be. 898. *luk thai abate*, i.e. they decline from luck and prosperity. 901. Become the bond-thralls of strangers. 903. *of* should be *or*. Cf. 905. 915. Unless he knew each secret thing.

P. 28, l. 927. *in to party*, in some degree. 947. From the line which follows this, it is clear that in this line something had been said of the power of grace to help against deadly sin. But the line as it stands is not intelligible. Either there is some error, or else the sentence is not complete, and a couplet has been lost which explained the action of grace against sin. Mr. Murray suggests *ȝhow* for *how*.

P. 29, l. 949. *so ferand*. This is one word=sovran. 954. Unless it be contrary to reason for the sake of bringing him to a worse end. He is allowed to climb that he may have the farther to fall. 957. *al*, an error for *il*. 967. *And led the fray*, and lead thee from. 980. For if thou seest the places like to evil, and yet afterwards choosest them of thy free will, thou turnest the virtue of sight into a vice.

P. 30, l. 992. master*er* should be mast*er*. 997. *Fore þow dois*, should be *Fore gif þow dois*; and this insertion improves both the sense and the metre. 1000. And you may nowise excuse yourself, and say that for some cause it must be so. Thus the earlier sense of *shall*=debere, to owe, comes out. 1006. *tendyr*, read *tendyt*. 1012. *ferre*, read *feire*=fierce, strong. 1013. *site*, read *sice*. 1016. *Tras weil*, i.e. Trows well, or it may be an error for *Trast*, trust.

P. 31, l. 1024. The good and kindly advice of masters in their books has said to us. The side note is wrong. 1030. *lypir* is

leprosy; *byll*, bile; *the faland ill*, epilepsy; and *wild fyre*, erysipelas. 1032. *With vthir sum ar les to dout*, with some other (diseases) which are less to be feared.

P. 32, l. 1064. *sek*, appears both from the metre and sense to be superfluous. I have my doubts whether *perfyt and* should not be one word, and then *to do perfytand syk gudnes*, would mean, to bring to perfection such goodness. 1082. *handis deid*, hands' deed, the actions of the hands. 1087. *falt*, falls out, happens.

P. 33, l. 1090. And they become accursed, which is worse than any other loss by far. 1093. *To lang arang*, too long harangue. 1095. *Fow mekle*, full much; a full great grace has God lent them. 1097. *Gothra the bulȝone*, Godfrey of Bouillon. 1113. *Mycht*, i.e. (which) might. 1121. *vertuouß*. This is a frequent spelling of the noun. Cf. 814.

P. 34, l. 1130. *Be mouch*. An error. There should be something like *But noucht*. Compare the next couplet. 1135. In this and the next line for *witis* read *wicis*. 1139. *thar vanting*. Their deficiency, that by which they fall short of the mean: as the *mekle thing* is their excess above the mean. 1142. *It at*, that which; and in 1145. 1147. *enschew* for eschew. 1156. *at one*, should be *at our*, over and above. 1160. *bot hwn*, without shame or scruple. The more usual form of the word is *hone*. See Halliwell.

P. 35, l. 1164. Seems to be a continuation of the exhortation in the previous line. To mind the good leave the contrary. And it has these several roots (for *dutis* read *rutis*). 1177. And that (which) should not be done he lets alone. 1178. *at*, that which. 1188. Give each man that (which) is known (to be) his, and right so tak to thee thine own.

P. 36, l. 1201. Be diligent to bring about an agreement. 1210. *tynis to be lell, etc.*, losest by being upright, thou shalt gain thrice as much afterwards. 1226. Yet occasionally God's secret counsel works contrarily, but not without cause.

P. 37, l. 1236. She can teach the ignorant their duty, and acquire crafts of subtle device, and yet not press her (i.e. make it a great trouble). 1242. *red*, to regulate. 1250. For *haf* we should apparently read *leif*, live. 1254. *Do þow rycht sa, etc.* These two lines contained some explanation of the means by which the discordant persons might *fall weill in concord and bounte*. But as the words stand I have not been able to make out what the means intended were. 1265. *one neid*, of necessity.

P. 38, l. 1275. *gretly till alow*, greatly to be praised. 1286. *Oucht lange*, for any long time. 1300. *Sobyr mesing of Irous wyll, etc.*, calm mitigation of angry desire to act without judgment. The verb is used in Lyndesay's Monarche, l. 4159 of a master's behaviour to his scholars :

> "Quhen thay obey, and *mesit* bene his yre,
> He takis the wand and castis into the fyre."

Another form *to ameis* occurs in Lyndesay's Complaint, l. 42 :

> "Quharethrow the first men wer displesit,
> Bot he thame prudentlie *amesit*."

1301. *bot skill*, without reason.

P. 39, l. 1313. *al hall*, entirely. 1314. *beris the ȝettis*, bar the gates. *Stek*, in the next line, is still a common North-country word for *to shut the door*. 1316. for *wyte* read *wyce*. 1318. *Oblist, etc.*, Bound by pledge in every thing to your intentions. This form of the participle is used of the pledges of Monks and Nuns in the "Satyre of the thrie Estaits," l. 1231, where the Prioress drives Chastity away, saying :

> "Go seik ludging at sum auld Monk or Freir
> Quilks ar *obleist* to yow, als weill as I."

1331. When none but God knows the truth.

P. 40, l. 1342. *prosperiteis* should be *properities*, properties. 1367. For *this* read *thus*. 1370. *Ancet* (or *Antec*) *lady ane*. I am indebted to Mr. Bradshaw for pointing out to me that the work alluded to by this name, written *divisim* as printed, is "*Anti-claudianus*," a book composed at the end of the twelfth century by Alanus de Insulis (the younger writer so called), and which has the additional title "De viro optimo et in omni virtute perfecto." 1372. *godin*=god in, i.e. good in.

P. 41, l. 1407. *growin to* read *grow into*, increase unto. 1409. This line should be written,

> "To tak to tryans þocht þow mocht,"

and means, "to take to Stratagems though you might have the opportunity. *tryans*=trynis. Fr. *traine*, trick, art. The word "train" in this sense occurs in Shakspeare. Macbeth, Act iv. Sc. iii. :

> "Devilish Macbeth
> By many of these trains hath sought to win me
> Into his power."

P. 42, l. 1437. *bruk þer ȝarnyng*, enjoy their ambition.

P. 43, l. 1479. *to pwr*=too poor.

P. 44. l. 1517. Of each one could I give an example; but because they are hateful to hear, I think it best to leave off as though dumb.

P. 45, l. 1538. And wonder not though I say so. 1544. *Waist*: apparently this word is equal to *careless expression*. Don't call honour blessed, if it be without gifts of the Holy Ghost, unless it be in a mere careless mode of expression. 1547. *Her*. I believe this should be *Wer*. The first letter of the word is written in a very curious manner, unlike any other letter in the MS. It looks very like H, but not at all like the form of that letter in other places of the MS. *Wer*=*Worse* makes a good sense (cf. supra, 955), while *Her* makes none.

P. 47, l. 1593. Although you may think that it hinders you for so much time in other things, yet it shall turn out well in the end. 1609. *were na void*, worse than mad. void=wode. Cf. woid in Glossary to Lancelot. 1618. There is nothing but mercy alone. 1620. Yet should you be aware of some other motives for fear they turn your judgment. 1625. *one stere*, i.e. astir.

P. 48, l. 1638. But such motives may mar you more, which I shall describe unto you. 1644. *vages*. This word, which I cannot find elsewhere, seems to be from the root *wag*, to waver, and mean *a state of wavering*. So that the sense of the line would be, For maddening joy, being in a wavering unsettled condition, hinders all truthful good knowledge. 1660. *of*=above. See note on line 413.

P. 49, l. 1665. *May twrne*, i.e. (which) may turn. 1674. *fyrst*, a clerical error for *ferd*=fourth. So in Lancelot. 1677. *nae*, i.e. nae*n*=none.

P. 50, l. 1713. *The*, i.e. *Thee*. 1717. *ane ore al*, one or all. 1726. *sen* =seldom. 1731. In many more than two or three cases.

P. 51, l. 1748. Touching thy disposition, which is influenced by the stars. 1753. *thar tyll*, i.e. thereto, upon that matter. 1756. Until proper time have elapsed in which to form a judgment.

P. 52, l. 1780. Contrary to all the probabilities of reason. 1791. *mother*=*mother's*. 1796. And from thenceforth she will become more stubborn assuredly than any beast is. 1799. *tak sted*, make a stand.

P. 53, l. 1806. And let her work by herself with that folly which she has chosen. 1811. *contyrpan*. I cannot explain this word. It seems to mean, *the contrary part*, but I cannot find an example elsewhere. 1824. If you willingly neglect. 1827.

pled, quarrel. 1838. Be sure, it must be thus, or worse, from the time you become a pleader.

P. 54, l. 1849. *fyxst thy chyinge*. These words, which occur in the last line of one page of the MS., are written with very long and flourishing tails to the letters, and look exactly like what is here printed; but there is no doubt they are for *fyrst thy thynge*, i.e. let thy property go on credit. 1855. *mone empare*, must injure it (merchandise). 1873. That which it is of no advantage to a king to keep, may enrich his servant many fold.

P. 55, l. 1880. Without any deceit, till you take your leave of him. 1882. If he do you unreasonable wrong, unless you be well known, you will bear the blame. 1899. And show despite to your wanton wishes when hope and reason say *No* to them. 1905. *to mak the latinge*, to cause you to be hindered. 1910. *gar enschew*, cause a successful issue.

P. 56, l. 1919. The man who will wait, and allow no alleviation of his desire, till death have carried away his rival, is seldom lord of (i.e. seldom obtains) his delight. 1936. The worse (i.e. with the more difficulty) do they get away from them.

P. 57, l. 1952. *feild*, feel it. 1969. A child knows no more than an animal. 1973. This age participates in the nature of growing things, etc.

P. 58, l. 1997. *Ekand*, adding on, i.e. to feeling and sight, the third condition of reason.

P. 59, l. 2028. *which*, perhaps better *will*. Cf. 2035. 2040. He has a balance large and stable, which may well take in all at once.

P. 60, l. 2066. *all* should be *ill*. Then *ill sytand*, ill suiting. 2081. Beware, my son, from the time that thou knowest her. 2086. Here is some error. In the next line *youcht*=*þoucht*, though.

P. 61, l. 2092. *prop*, here is something put up as a mark to aim at. *Ryne at baris* alludes to the game still called *Prisoner's Bars* or *Base*. *Caich* is a game of hand ball. In Lyndesay's Satyre, 3411, the Persone says:

> "Thocht I preich not, I can play at the *caiche*,
> I wait thair is nocht ane, amang ȝow all
> Mair ferilie can play at the fut ball.
> And for the carts, the *tabils*, and the dyse,
> Aboue all persouns I may beir the pryse."

Tabils here, as in our next line, means *backgammon*. 2108. To live virtuously, and not by gambling. 2117. *leif be wyll*, to live by will (i.e. as it pleases).

P. 62, l. 2154. For *leftand* read *lestand*, lasting. 2256. *do þe pan*, take the trouble. 2158. The sense seems to require *in* instead of *na* in this line. "Goodness which holds each vice in despite."

P. 64, l. 2204. *vyting* apparently for *vryting*, written. 2213. Never went away without a grant of grace. 2234. And the will endeavours to become so strong.

P. 65, l. 2270. *Ay wodly weildand*, always madly running wild.

P. 66, l. 2281. *Alard*. I have great doubts about this word. *Lard* is used, by Dunbar, for a stupid person (see Jamieson). If *alard* be the adjective of this word, the whole passage would mean, "When God makes men sluggish and stupid (i.e. gives them up to their own listlessness), each man then is not eager for his reward, and will not lightly believe in reason, and praise and fear God's might." 2291. And the time is come (which) in all reason, etc.

P. 67, l. 2317. *Na war*, i.e. Except (that they) were. 2331. *in mail engyne*, into bad disposition.

P. 68, l. 2351. *and mavyte*. This, I believe, should be *in mavyte*, i.e. in wickedness. Fr. *mauvestié*, malice. 2373. *quha lykit luk*, whoever likes to look.

P. 69, l. 2379. *and gyf na taill*, and give no heed. 2392. *May thaim*, i.e. (he) may them, etc. 2401. *are yaris=are þaris*, or theirs; the sense being, either they or theirs shall receive as they measure to others.

P. 70, l. 2428. The sense of this passage is: If God made all things to last for ever, it might be urged, with reason, that, as some were always in prosperity, while others continued in adversity, there was no God, but the course of nature ordered everything.

P. 71, l. 2451. *an wodus baith*. This seems to mean *in both ways*, as explained in the next line. Can it be for *modus*, moods? 2476. *Thaim think it*, to them it seems.

P. 72, l. 2506. Encumbers both fool and wise. 2514. And will nearly go mad about a loss. 2515. It lets alone furred clothing.

P. 73, l. 2524. He may hardly go or stir, owing to the difficulty (of so doing). *wneþ=unnethes*, hardly. 2542. *one to men*, i.e. unto men, with regard to persons. 2544. Its tendency is downward, and it grows weaker every day. 2558. *sucht=suth*, sooth, true.

P. 74, l. 2574. *euer* for *never*. 2586. *Lyvand by*, leaving out.

P. 75, l. 2608. *is* for (*he*) *is*.

P. 76, l. 2635. *one a wyþ*, in one and the same way.

P. 77, l. 2679. For speech, without writing, passes by like the wind.

P. 78, l. 2702. The meaning is, "(Wisdom is better) than any stone of virtue (i.e. precious stone) that may be." But the construction is imperfect. 2727. They look through their books and pick out seeds, etc.

P. 79, l. 2751. The wise man always thinks he has too little knowledge, although etc.

P. 80, l. 2772. He follows advice and leaves his own way. 2793. *creip the corþ*, to creep to the cross; a penance imposed by the Roman Catholic Church, and often undertaken in self-humiliation or (as the writer hints) for ostentation. See Nares' Glossary, under *Cross*. See also Piers Plowman, text B., xviii. 428.

P. 81, l. 2809. *bewsertis*. This word evidently means *bribes*; but I cannot find it elsewhere. Mr. Skeat suggests that it is from Fr. *beau, desert*. Beau is certainly often written *bew* in compounds, and serf=deserve, occurs more than once in these poems; but *beau desert* does not, as far as I know, occur in the sense required. Yet *serte*, desert (?), occurs in the Morte Arthure, Ed. Perry, l. 2927. Mr. Perry says *decree*, but this seems wrong. Mr. Murray suggests *benificeis* for *bewsertis*, and that the scribe has miscopied. 2826. For, if they do, they lose their merit.

P. 82, l. 2845. If you have said *nay* a thousand times, you have still an opportunity of changing and saying *yea*; but when you have once said *yea* (and done anything) you cannot recall that.

P. 83, l. 2884, *al in weire*, all in the worse, i.e. there is less chance of getting it. 2899. *lefull dafit*, wilfully thoughtless. 2902. *rewis=rives*, plunder, are ever grasping at more.

P. 84, l. 2930. *Thai gyf na fors*, they take no anxiety. 2943. *wyll nocht rest*, i.e. wisdom will not rest.

P. 85, l. 2972. *quhey=quheþ*, an abbreviation for *quheþer*, whether.

P. 86, l. 3025. They do without counsel.

P. 88, l. 3056. And of other people they make no mention, or take no account. 3085. They find fault with other men's management.

P. 89, l. 3116. They curse God for their uneasiness.

P. 90, l. 3129. *wyȝ=wyse*, wise.

P. 91, l. 3185. He that endures well overcomes everything.

P. 96, l. 3343. *The hair in your neck* was a common proverb.

P. 98, l. 3413. And do not thou, that misgovernest thyself, blame

fortune, though thou be unfortunate. 3437. For as far as punishment and merit are concerned, the will is counted for the deed. For stealers are not the only thieves.

P. 99, l. 3448. They are part and parcel with the wrongdoers for their concealment. 3452. *Na fore cursing*, Nor even when the cursing was pronounced in church. 3474. *rew* should be *trew*. Do not trust to bad teaching. 3475. Don't let off your little foe lightly.

P. 100, l. 3482. Than if it had come without being foreseen. 3496. *la wow*, lay (make) a vow. 3510. *Ne falow the nocht*, do not match (or compare) yourself.

P. 102, l. 3562. Thou shalt one day have to account for their doings.

P. 103, l. 3609. And in comparison with a greater thing is sooner broken.

P. 104, l. 3642. *our fer*, over far; too far. 3653. Nothing should ever be more honest than they.

P. 105, l. 3685. *wesching*, washen. 3689. To improve the fashion of her whom God has made.

P. 109, l. 3801. Which, were not force used, they would not do.

P. 110, l. 3864. *One fors*, of necessity.

P. 111, l. 3868. And oft that which they had long prayed for comes too late. 3872. *is* should be *hes*, has; and in the next line *Thay* should be *Than*.

P. 113, l, 3924. Portions of this piece on "The Vertewis of the Mess," are like parts of "The Vertue of ye Masse," printed by Wynkyn de Worde. But St. Bernard's testimony runs thus in the verse (Stanza 68):

> "herynge of masse gyueth a grete rewarde,
> goostly helth agayne all sekenesse,
> and medycyne recorde of Saynt Bernarde,
> to people Innocent that playne for weykenesse,
> to faythe refresshynge in werynesse,
> and to folke that gone in pylgrymage,
> it maketh them stronge set them in sykenesse,
> gracyously to explete theyr vyage."

3943. Other portions assigned to Saint Augustine are nearly the same as in our text. Thus, Stanza 75:

> "that daye a man deuoutly here masse,
> whyle he is present he shall not wexe olde,
> in goynge thyder his steppes more and lasse,
> be of aungelles nombred and Itolde,
> his uenyall synnes rekened many folde,
> of neclygence and othes that be lyght,
> they be forgyuen, for grace passeth golde,
> and all that tyme appereth not his syght."

76.

"herynge of masse letteth no vyage,
as it hath well be proued in certayne
prayers at masse dooth gretest auauntage
with crystes passyon to soules in theyr payne.
the masse also dooth other thynges twayne,
to soule and body it dooth consolacyon,
if he passe that daye by dethe sodayne,
it standeth for his housell and communyon."

Also in the latter half of Stanza 79, though our text ascribes this opinion to St. Chrysostom:

"women also that gone on traueylynge,
folke experte haue founde thereof a prefe,
that haue herde masse in the mornynge,
were delyuered and felte no mysfchefe."

And again in Stanza 81:

"some folke affyrme in theyr opynyon,
and saye that they haue redde it in story;
a masse is egall to crystes passyon,
to helpe soules out of purgatory."

And in 82:

"no tyme is lost durynge that seruyse,
for whiche let no man playnly be in doute;
but god shall dyspose in many wyse,
to encrease all thynge that they go aboute."

P. 114, l. 3972. *or uthir gud dedis.* These words have slipped out of their place. They should come in after *almous*.

P. 115, l. 3991. *cloud*, apparently an error for *cloun*. But *clod* is sometimes used now in the sense of *clodhopper*.

Note to the Preface.—"The Booke of the Crafte of Dying" is in the Douce MSS. cccxxii. 13. I take this opportunity of mentioning that in the same MS., part 18, occurs a copy of "The six wise Masters discourse on tribulation," which is printed with the "Bernardus de cura Rei famuliaris," and it is there ascribed to Adam, a Carthusian monk. There is also a copy of the discourse on Tribulation in Cott. Cleop. D. vii. leaf 187 v°.

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Purway, *v.* to provide, 642.
Pwnys, *v.* to punish, 2080, 2085.

Quantice, *n.* prudence, skill, 1230.
Quit, *pp.* requited, 3488.
Qwyt, *v.* to acquit, 2820.

Rademar, *n.* redeemer, 81.
Rademyng, *n.* redeeming, 96.
Radnes, *n.* fear, timidity, 1166, 1660.
Radour, *n.* fear, 3611.
Raherß, *v.* rehearse, 101.
Raipe, *n.* rope, 563.
Rammys, *adj.* excited, violent, with the additional idea of demented, 113. Isl. *rammr.*
Rapar, *n.* connection, 3399. Fr. *rapport.*
Raqueris, *v.* requires, 3348.
Rastrenȝe, *v.* to restrain, 1240.
Rauard, *n.* reward, 1859.
Red, *v.* to clear up, compose differences, 1242.
Refexone, *n.* recruiting, strengthening, 784.
Rek, *v.* to reach, 1500.
Rekint, *pp.* reckoned, 1033.
Rewis, 818. See notes.
Rewis, *v.* rob, plunder, 2902.
Rewmys, *n.* realms, 467.
Rich, *v.* enrich, 1874.
Rignys, *v.* 1699.
Ringis, *v.* 2263.
Rotable, *adj.* liable to rot, perishable, 466.
Rotet, *pp.* rotted, 455.
Rouk, *v.* to crouch down, 3618.
Roune, *v.* to whisper, 3618.
Ruß, *v.* to pride oneself, 2823, 3483.
Rusare, *n.* a flatterer, 3356.
Rychtwyß, *adj.* righteous, 115.

Ryge, *n.* rig, back, 1099.
Ryp, *v.* to reap, 2003.
Ryt, *pp.* misreading for *cryit*= cried, publicly proclaimed, 756.

Sad, *pp.* firm, reliable, 648.
Sauore, *v.* to taste, 296, Fr. *savourer*.
Say, *adv.* so, 1538, 2424.
Sayndes, *n.* sendings; dispensations, 104.
Scaithit, *pp.* injured, 1323.
Scaw, *n.* the itch, 1031.
Scharp, *v.* to scharpen, 3900.
Schaving, *pp.* shown, 2565.
Schrewyne, *pp.* shriven, 23, 84.
Schyr, *adj.* clear, pure, 1492.
Seg, *n.* sedge, rush, 1984.
Seid, *n.* seed, 1972.
Seill, *n.* happiness, 1613.
Seldin, *adv.* seldom, 1921.
Selding, *adv.* seldom, 3810.
Sely, *adj.* simple, innocent, 3265.
Sen, *adv.* since, 122.
Sen, *pp.* seen, 2541.
Send, *v. pret.* sent, 67.
Senȝory, *n.* sovranty, authority, 1585.
Sere, *adj.* various, several, 961, 990, 1955.
Serf, *v.* deserve, 802, 3201, 3907.
Seruice, *v.* serves, does duty, 1042, 1047.
Shaffis, *v.* shows, 922.
Skill, *n.* reason, 2445, 2612.
Slak, *n.* a hollow in the ground, a pit, 768.
Slok, *v.* abate, quench, 791.
Slydder, *adj.* slippery, liable to fall, 3608.
Smitit, *pp.* smitten, 64.
Smyrkand, *part.* smiling, 3000.
Smyt, *v.* to infect, 1027, 3207.
Smytable, *adj.* infectious, 3795.
Snapyr, *v.* to snapper, to stumble, 774.
Snek, *n.* a sharp cut, a blow, 3122.
Somondynge, *n.* summoning, 3527.
Spalys, *n.* laths, chips, 1979.
Spens, *n.* the living room in a house, 1980.
Stad, *pp.* beset, 1310.
Stald, contracted for, stole it, 3446.
Stall, *pret.* stole, 1328.
Stang, *v.* to sting, 771.
Stankis, *n.* tanks, 408.
Stek, *v.* to close, to bar, 1315.
Sternis, *n.* stars, 812.
Stramp, *v.* to stamp, 331.
Strenthy, *adj.* strong, 139.
Strenȝe, *v.* to strain, constrain, 194.
Strind, *n.* strain, breed, race, 1695, 1789.
Strublyne, *n.* disturbance, vexation, trouble, 652.
Strublyt, *pp.* disturbed, 2871.
Sture, *adj.* stern. 3511.
Sturt, *n.* quarrel, discord, 3679.
Sturtand, *part.* quarreling, 656.
Succudry, *n.* presumption, 1150.
Sucht, *adj.* sooth, true, 2558.
Suere, *adj.* slow, lazy, 549.
Suernes, *n.* laziness, 3013.
Suet, *pp.* sued, petitioned, prayed, 427.
Surfastnes, *n.* surfeiting, 270.
Suffissand, *adj.* sufficient, 85.
Suppowell, *n.* support, 1194.
Surplice, *n.* surplus, excess, 1812.
Swere, *adj.* slow, listless, 2486.
Swik, *n.* fraud, deceit, 1880.
Swyk, *adj.* i.q. swilk, such, 860.
Syker, } *adj.* certain, sure, 157,
Sykerȝ, } 159.
Syld, *v.* should, 192.
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Sympilly, *adv.* simply, 1367.
Sykirest, *adj.* most safe, 87.
Syndernes, *n.* distinction, division, 1065.
Syndrynes, *n.* separation, variation, variety, 1684.

Syre, *adj.* open, frank, 3677.
Sytand, *part.* suiting, suitable, 2066.

Ta, *v.* take, 2346, 2347.
Tait, *v.* to toy, 3775, 3778.
Takin, *n.* a token, 3638.
Takyne, *n.* token, 2886.
Tan, *pp.* taken, 249.
Teland, *part.* tilling, 2721.
Tendis, *v.* to aim, intend, 2140.
Tent, *n.* heed, care, 566.
Terains, *n.* tyrants, 673.
Terandry, *n.* tyranny, 941.
Ternyt, *adj.* fierce, 3368.
Tetyll, *n.* title, 2141.
The, *pron.* thee, 1713.
Thir, *pron.* these, 108, 158.
Thole, Tholl, *v.* endure, 109, 118, 119.
Tholyt, endured, 13. Isl. *þola*, to bear. A.S. *þolian.*
Thowlas, *adj.* thewless, inactive, 3745.
Tholmud, *adj.* patient, 140.
Thraw, *v.* to enthrall, 3250.
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Thrist, *v.* thrust, 129.
Tift, *v.* to correct by punishment, 3811.
Till. *prep.* to, 99, 245, *et passim.*
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Torment, *pp.* tormented, 73.
Trane, *n.* a device, stratagem, 3547.
Tras, *v.* trace, observe, 1016.
Tratland, *part.* tattling, 3039.
Tratlingis, *n.* tattle, small talk, 3259.
Tratlynge, *n.* small talk, 3617, 3625.
Tretar, *n.* one to treat, to take part in a treaty, 1190.
Trowis, *v.* believes, 220.
Trowyt, *pp.* trowed, believed, 60.
Trumpouris, *n.* deceiver, 2968.
Tulzouris, *n.* talebearers, 3538.
Twichand, *part.* touching, 1748.
Twichet, *v.* touched upon, 2560.
Tyg, *v.* to pat in play, 3778.
Tykilnes, *n.* risk, danger, 294.
Tyll, *adv.* while, 88.
Tymly, *adv.* too early, 782.
Tynsell, *n.* loss, 505.
Tynt, *pp.* lost, 779.
Tyrandry, *n.* tyranny, 1548.

Va, *n*, woe, 781.
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Vaneall, *adj.* venial, 188.
Vare, *v.* to veer, waver, 42.
Veill, *adv.* well, 1569.
Vem, *n.* spot, blemish, 2180.
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Verdis, *n.* words, 574.
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Vmbethow, *v.* to reflect upon, 400, 425, but in 400 it should be *vmbethink.*
Vntholmudnes, *n.* impatience, unwillingness to endure, 102.
Vonyng, *pp.* won, gained, 172.
Vresone, *n.* i.q. unreason, folly, 655.
Vreith, *v.* to grow angry, 3187.
Vryth, *v.* to tear away, 1898.
Vs, *v.* to use, 1073, 1075.
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Vynand, *part.* winning, 203.
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Waind, *v.* to hesitate, mind doing anything, 3047.
Waift (?), 1544.
Walable, *adj.* advantageous, 3663.
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Wangell, *n.* the evangel, the gospel, 251.
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Wanttis, *v.* to vaunt, boast, 2825.
Wanwitty, *adj.* foolish, 454.
Ware, *v.* to expend, 3554.
Wary, *v.* to execrate, ban, curse, 1994, 3411.
Waryt, *pp.* accursed, 1090.
Wat, *v.* know, 166.
Wedand, *part.* raving, 2480.
Wedand, *part*, maddening, 1644.
Wefinge, *n.* weaving, 3769.
Weildand, *part.* going wild, 2270.
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Weire, *n.* war, 3308.
Weng, *v.* to take vengeance, 3540.
Were, *adj.* worse, 589, 1090, 2873.
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Withsaif, *v. pret.* vouchsafed, 62.
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Wneß, *adv.* unnethes, hardly, 2524.
Wnewynelyk, *adj.* unsuitable, unjust, 909.
Wnskill, *n.* lack of wisdom, folly, unreasonableness, 1806.
Wnswere, *adj.* diligent, 1861.
Wntymis, *n.* unseasonable times, 590.
Wntymous, *adj.* untimely, 3332.
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Woid, *adj.* empty, 3081.
Worschipfull, *adj.* proud, overbearing, 1302.
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Wyȝ, *adj.* wise, 3129.

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ȝarnynge, *n.* ambition, 975.
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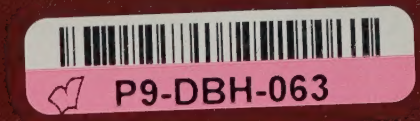
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